

THE  
VISIONS OF DANIEL.  
THE  
VISION OF ST. JOHN.  
BY SAMUEL COL. B.P.

THE  
EVENTS AND TIMES

IN THE

VISIONS OF DANIEL

WITH

ST. JOHN,

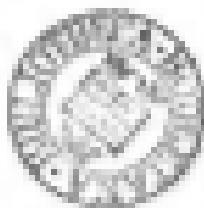
INTERPRETED, IDENTIFIED, AND DETERMINED,

WITH NOTES RELATING TO

THE CHARACTER AND USE OF METAPHOR AND SYMBOL

BY SAMUEL LEE, D.D.

THESE NOTES EXPLAIN THE VISION,  
REVEALING THE SECRET MEANING OF PROPHECY AND DREAM,  
INTERPRETING SCENES OF THE FUTURE HISTORY OF HUMAN SOCIETY, AND OF THE  
PROFOUNDER MEANING OF THE VISIONS OF DANIEL, JOHN, AND ST. JOHN,  
WITH EASY EXPLANATION OF VARIOUS OBSCURE PHRASES AND SYMBOLS,  
EXPLAINING THE MEANING OF THE VISIONS OF DANIEL,  
AND THE VISIONS OF ST. JOHN.



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## ADVERTISEMENT.

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The causes which led to the following publication, and to some others referred to in it, have been, the many, various, contradictory, and foolish, interpretations of prophecy put forth during the last twenty or thirty years, tending, as it has appeared to the Author, to render the once more and more of prophecy matter of aversion, rather than of respect; the evidence to the truth of Christianity, deducible therefrom, null and void; and the efficiency of Christianity itself, a thing of doubtful disputation. To these must be added, the purely assumption manner in which this question has been treated, the Judaising doctrine insinuated, with the weaker reasons urged; and to these again, the plausible system of prediction not less commanding and precise than that of Almanack-making: all of which, so far as experiment has been made, has utterly failed. And here, again, the least evil has not been, the very shallow and insincere system of reasoning—if such it may be called—set up and recommended: which cannot fail, if persevered in, to bring the Word of God into contempt, and hence necessarily to lead either to Romishness, or to pure infidelity. The time we live in, and the means we possess, call for, and should produce, better things. And such, the Author believes, a natural, easy, and judicious, exposition of Holy Scripture will abundantly give. How far he may have succeeded in eliciting these, it will be for the Reader to judge.

## INTRODUCTION.

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PART I.—*On Prophetic Interpretation generally, and particularly on the system of it adopted in this work.*

The object of the following pages is, to determine by a system of inductive reasoning the *Events* and *Times* of the vision of the Prophet Daniel and St. John, assuming that what must be true of this portion of prophetical inquiry, cannot but be true of it all.

In a work published by me a short time ago,<sup>4</sup> this whole question was considered, as far at least as it then seemed to me necessary; but, as that work enters into much detail, of which readers in general feel no need, I have been advised to undertake and put forth the following outline, together with such further matter as has since seemed to me, which is neither a little nor unimportant. This work will therefore present to the Reader the determining particulars of the great events of Prophecy.

As to the system of interpretation adopted, it is that which, as it appears to me,—the nature of the case requires. It has been usual, at every out-break, to guess at the meaning of a prophetical declaration or symbol, from its apparent resemblance to some event, person, day, &c. as the case may be, and then to cast about for reasons in order to recommend it for adoption. For example:—

We have in Daniel a Prophecy foretold under the symbol of a Little Horn. This, every respectable Commentator has seen, must mean the British Roman Empire. But, as it has not been the case, that all so foretold took place under that Empire, it has been imagined that Papal Rome must be meant, i.e. British Rome, drawn out as it were and continued to Papal Rome. The Prophecies carried on from this idea by that heretical Church, have then been considered coincident events, too obvious to have been accidental: and thence it has been determined, without further inquiry, that the Pope of Rome—*or*, a series of Popes—must of ne-

<sup>4</sup> *Replies.* London, 1847.

sity be the persecuting Little horn of Daniel: and as positive have the propagandists of this system been on the goodness of their conclusion, that they have not hesitated to lay it down as a maxim, that any inquiry, not taking this as a postulate, ought not to be made. Such a system must, as every one cannot but perceive, be of a character so pliant that any extraordinary man may, at any time, be converted into the Antichrist: and the fact is, no age of the Church has under this system been without one, and some have produced more than one. The same has been the case with innumerable other considerations connected with this question. Nothing has been determined beyond what the taste of one individual or other required; and the consequence has been, every candidate for fame in this may has been compelled to give way to some more fortunate one: which must of necessity continue so long, as nothing better than conjecture is had concerning it.

To this have been added, as subordinate means, certain propositions—termed by some eternal truths!—for the purpose of guiding the Interpreter in his otherwise perplexing course: but which,—true as they may be in other respects,—are utterly inapplicable to this question. Surely it must strike every one, in the least degree conversant with questions of criticism, that, what has been assumed in so hasty and a manner, should that have been proved to be good and worthy of acceptance, as the practice has been in all similar inquiries.

To these, again, have been superadded some of the most pernicious and frivolous expedients of Judaism: and the result has been, such a carrying out into futurity of the events of prophecy, as to render the Apostolic determinations of these useless: a partial revival of the old and superannuated covenant in a restoration of the Jews, a millennium, a premillennial and visible advent and reign of Christ, and a state of things on earth, as once incompatible with his character, and opposed to the united voice of prophecy as interpreted by

\* Nothing can be more interesting than to see how exactly Lord Brougham described the two methods of Inquiry he had to view, which lie terms those of *assumption* and *interpretation*. "Each of these two ways," says he (Chap. viii. § 10. ¶ 11. Vol. 1872), "begins from the *assumption* and *postulation*, and ends in the *greatest preposterous* . . . . One can from the very word begin with *assumed* and *adulterous* premises, the other gradually rises to those principles which are really the *most common* in nature."

the Apostles, and, in the same degree, in the positive requirements of the everlasting covenant in Christ Jesus.

But this is not all; nor indeed the worst part of this plausible and deceptive system. Its advocates can also, by the adoption of an apparently harmless part of the Jewish Cabala,<sup>1</sup> tell, and stoutly, the year, the month, the day,—and even the hour, should it be called for,—when all this mighty revolution shall take place! Some few mistakes have indeed been made in this attempt; but then, these have only had the effect of stimulating the unsuccessful prophet to try his hand again; and here he has never failed to discover that he had made some slight mistake in his calculations; but, from the accuracy now so happily arrived at, nothing of that sort can possibly occur again. And thus the half kept up, the false expectation so excited, frustrated and enraged, infidelity supplied with one of the most effective weapons of its warfare, has deprived our holy faith of its best evidence and power.

But What have I to propose in view of all this? My general answer is, that whilst the nature of the case obviously requires: i.e. to make the sacred writers as far as possible their own interpreters: e.g. Daniel's seventy weeks,—certainly one of the most important portions of holy writ,—I take simply that: After seven-and-sixty-two weeks, i.e.—of this seventy,—the Messiah was to be cut off, i.e. within the sixtieth week. But I know when this event took place; and therefore I also know, when this sixty-ninth week should be in existence.

We are next told that, then should the People of the Prince who should come, destroy both the city and the sanctuary. I now know therefore, that, some time after the cutting off of the Messiah, Jerusalem should fall. But I know when this took place: and, therefore, that it happened within Daniel's sixtieth week, as I also do, that this event cannot take place again. We have now done with this sixty-ninth week.

<sup>1</sup> This is a very evident expedient, as the Reader may see by referring to Cudde's *Extracts* on the number 216 of St. John (p. 446, Ed. 1792); or to Le Chev's edition of the apostle Paul's *First Epistle to the Thessalonians*, Tom. I. p. 44, etc. Where he will find this cabalistic巧術 carried out *en page et en verso*.

I. As by Mr. Dixit himself, and most of the most successful and popular of his followers.

1. *Ex. viii. 14-17.* But after, in such usage, seven weeks; e.g. after three days I shall the eagle, i.e. within three days; and, after eight days were accomplished, they were to circumcise the child; but this was within the eighth day.

veral Empires. I have the means too of knowing, that at that time Daniel's fourth universal empire was in existence;<sup>2</sup> as I also have, that no such Empire has existed since, and that none can hereafter exist which shall answer to the particulars given by the Prophet respecting this. It must of necessity, therefore, be that of *another Rome*: it is impossible it can be any other.

But Daniel's Little horn was to make war against the saints of the Most High, and to prevail for a time, times, and a half. But this Little horn represented, as we have also seen, this very Roman power: and it must follow, that, as this warfare actually took place under this power, and at this time, these saints of the Most High must be the martyrs of Jesus, who suffered in the great persecution. The thing is, I say, too clear and too well defined to be mistaken. And let it be observed, I have taken this place (Rev. xvi. 16) in its naked and uninterpreted sense, just as Mr. Hinde himself declares it ought to be taken;<sup>3</sup> I do not see, therefore, how his adherents can object, either to my process, or my conclusion.

There is still another limiting circumstance, which should not now be passed over: it is this, viz. This very Little horn was, according to Daniel, to claim, and assume, the character and honour of deity, to blaspheme the Most High, &c. (Dan. vii. viii. x., as shewn before). And the fact is, this same persecuting power did make this claim, as I have fully shewn. At a certain period—also foretold by this Prophet—it fell to the Romans. The claim was made, and the saints were persecuted, just as the Prophet had foretold; and this within the period beginning with the fall of Jerusalem, and ending with that of the last persecution. These predictions so limited, therefore, were fulfilled to the very letter; and the facts of the case make it utterly impossible they can be fulfilled again. The thing is impossible, and cannot reasonably be expected.<sup>4</sup>

<sup>2</sup> As shown abundantly before by me, and elsewhere.

<sup>3</sup> My large work on *Prophecy*, p. 214, &c. seq.

<sup>4</sup> I may say here I rejoice at the fact, that a short extract of my large work has appeared in the *Journal of Sacred Literature* for July last (1848), written by the Copyists of Mr. M'Kee's School, and the most successful and popular of the former. The article is anonymous, but there is quite enough given in the extract to shew right of its author, to which many other considerations might be added, to shew who the mighty antagonist is. The first charge is, that, "is the *body* *whole*" [i. e. *of man*] "all is *spirit* and *substance*."—The second is

This will perhaps be sufficient to show, how I have dealt with the great and leading facts and times of this case, and that I have neither indulged in any ingenuous speculations of my own, nor adopted any of the technical or cabalistic pretences of the Jews, which have been unhappily allowed to prevail on this question. But, as much still remains, viz. as to how I have dealt with other Scripturæ, not mentioned exactly in this particular manner, it is best right I should give some account as to how I have dealt with these.

The course I have adopted is then the following:—that it has been usually taken for granted, that the parallel places of Scripture contribute very greatly to its right interpretation. I have held this, and have acted upon it: the only difference between my proceeding and that of others is, that I have carried it out to a far greater extent than they have: and the only question, perhaps, that can arise here will be, Have I done this accurately?—Which, however, I must leave to the judgment of the Reader to determine.

Of my manner of applying the parallel places of Scripture, very ample exemplification have been given below, as also in my larger work. I will add only one here; and this,--one which cannot but be considered important, as to the time of the great events of prophecy,--as couched in the terms, the last days, times, latter day, the end, and the world,\* and the like. We have just seen what Daniel said have passed by the time of the end, and the consummation; let us now see whether the wages, just mentioned, conspire to confirm our

which I have determined the time of one of the visits of Daniel, and of St. John, I have just now laid before the Reader, and I wish to say this, that all this is proper and natural. If it is, then the charge must fail, not on me, but on the several writers themselves, whose statements I have merely given with their events. I have not attempted, indeed, to determine the year, month, day, hour, etc., in which any of these events took place; nor have I thought it necessary to do so, because their dates are in well known in regard to.

Other changes are, that I have deleted from all the Concentrations, that I have not specifically pointed out the time of fulfillment in each and, trumpet, etc., that my fulfillment of all does not extend far beyond the death of Christ, and that I have made the several portions of the Father's promise leading unto their realization of the same promises all which, the mighty name tells me authoritatively, do accomplish, etc., glorified glorified? My answer is, as these changes are the mere assumptions of a very plausible, pious, but weak man, I have a right also to assume, that they are destined to no further notice or reply from me.

<sup>11</sup> This has been done much as though it were larger-scale, see Wohl-Haas.

conclusions on that point, or not; and, as I have done this much at length elsewhere, I shall now be as brief as I can.

The first of these times, then, occurs in Gen. xliii. 1. "Quoth *yourself* together," says Jacob to his sons, "that I may tell you that which shall come to pass in these latter times." The first great event however, brought to our notice here is, the coming of Shiloh (ver. 10); and this comes with in two others, each sufficient to determine its period. "The sceptre," it is said, "shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people (return) be."

Now none have doubted, I believe, that by Shiloh is here meant our blessed Lord; the period of His coming, too, every one knows. But, according to Jacob, this must have been that named by him the *last days*: this, I think, is inevitable. And again, at that time the sceptre was to depart from Judah; and history tells us, that it did then as depart from the house of Judah, i.e. within the *last days*. And once more, to Him the nations were to be gathered at that time: and, the fact is, they were then so gathered, i. e. into His Church, within the period so called, i. e. within Daniel's seventieth week, as shown above. The coming of Christ took place, indeed, a short time before this seventieth week commenced: but, as that time was *inconceivable*,<sup>4</sup> and, as this prediction is manifestly less strict and particular than that of Daniel, just noticed, this is of no importance. "The *last days*" of Jacob must, therefore be generally, those in which our Lord appeared, and sent forth His Apostles to call in the Gentiles.

We have again (Heb. i. 1, 2), "God . . . hath in these last days spoken to us by His Son." But "these last days" must necessarily be those in which the Apostle lived: for in those Christ both appeared, according to the prediction of Jacob, and in those He spoke to His Apostles and others.

Again (2 Pet. iii. 3, seqq.), "knowing this first, that there shall come in these latter days scoffers, &c. &c. he will, to answer to apparently, that these days had then arrived (ver. 3), "For this they willingly are (i. e. now) ignorant of." And, again, (Acta ii. 17), St. Peter thus interprets a place in Joel (ii. 32), "And it shall come to pass in these latter times, saith God, I will

<sup>4</sup> The Orientals have a saying on similar lines to our David White, that, what is now is as nothing: *ayyakib yahid*.

pour out my Spirit upon all flesh," &c., which he declares was then fulfilled. And here, as well as in the place above, he grounds all on the predictions of the Prophets. (Compare Isa. ii. 2, and Micah iv. 1). Which must suffice on this expression.

As to "the last time or times," we have (1 Pet. i. 10, 11) "Christ was manifested in these last times for you," the period of which is necessarily that of Jesus's last days, and is too obvious to require further remark. Again (1 John i. 18), "Little children, it is the last time (i.e. now) . . . we know that it is the last time." And again (1 John, ver. 14), "They told you there should be no more to run after them." He adds, in the very next verse, "These be they who [now] separate themselves," &c., which needs no comment. And again (1 Tim. iv. 1), in the equivalent "latter times,"—"In these latter times come shall depart from the faith," &c.; and of this Timothy was here particularly warned to put the brethren in mind, as of a thing most necessary; but which could have but little point, if these latter times were to arrive some hundreds of years afterwards.

On the plural, "the end, or ends, of the world," we have, on the Roman (Heb. ix. 26), . . . "Now unto this end of the world hath He appeared, to put away sin" (Dan. 12. 36, "to make an end of sin," &c.). But every one knows when this His appearing took place; and hence, that its period could not be that of the end of the physical world; for no such end arrived then. It must, therefore, be the end of the world in some other sense, viz. that in which it should end in a mystified sense, and a new creation in the same sense follow (see on Rev. xxi. below). On the latter (1 Cor. x. 11) it is said, . . . "All these things . . . are written for our admonition, upon whom these ends of the world are come." But the things so written were given as examples, for the purpose of instructing Believers under the New Covenant. Paul predicted this Covenant, and this within the very period so named, and as marked by the other equivalents already noticed.

It must be impossible, surely, to refuse assent to the proposition, viz. that these terms do generally apply to the period of the Apostles; this must be too clear to be doubted; and the only question that can now arise must be, whether they may, or may not, be applied to any period of time considerably removed from theirs. To this the answer must be; first, that

it has been shown above, when the period should, and did, come to its close; namely, at the close of Daniel's seventieth week, when the Kingdom was to be, and was, given to the Son of Man (the Anti-Christ) under the whole Heaven, and when Kings and their queens should, and did, become the nursing-fathers and nursing-mothers of the Church. And, secondly, as prophecy especially declares, that to His kingdom there shall be an end—the New Testament confirming this—the terms, last days, times, and the like, can with no propriety be applied to any subsequent period of duration. They must therefore, of necessity, be restricted to the period of the end so determined (see on Daniel generally, below);<sup>14</sup> and in the both Testaments give their united and powerful testimony.

4. If we now, as the reader also is, in a position to consider another of the charges brought against me by my very able and learned Brethren (Hawthorne, p. 199), "It is the privilege of the learned author," says this Gentleman, "when he avers that a fore-tell-ance of a prophecy, to quote almost every passage in the Scripture in which any of the principal words of the passage in question happens to occur, with, frequently, the rest of the clause. There is no failing of the successive fulnesses of the glass";—and the Epistles of St. Paul abound in this—“the allusion of it is evident.” It enables the author to make a man find an almost any statement of the Apostle, without saying any thing to the purpose. . . . and it is needless to make a man—“the successive clauses of the prophecy passing—say, ‘Prophecy, and having no connection whatever with the subject, except a verbal name; that all knowledge of the original triple of foretelling is prophecy’” (as through this lengthy set of accursed Prophecy); “removes away . . . I need not help this—what empty reader would say, that a more flagrant abuse of authority was never committed by writing, and that I cannot but express my astonishment, that any man holding the profession,—oblivious enough to the article, of good plenty and love of truth, should have dared to put it forth. But a party,—here the mark,—Prophet, & tell it has been provided accordingly. I say, say, that if the use of predicted Prophecy is to be thus practised, surely the Apostles Paul and Peter were more under the infallibility than any other Apostles, and more abundantly (St. John in the Apocalypse, if any credit is to be given to the parallel usually applied to this in our Bibles. It has in every instance, to above, endeavoured to ascertain the period of my author, with his errors. But, though not long before, prophecy is nearly synonymous as to truth. I mean my term. How absurdly all this is accounted for in one of the Aphorisms of Brown (200). After stating that “interpretation”—i. e. an *ad hoc* *reconstruction* by the mind of the Interpreter—“will be readily assumed to, because delivered from a few familiar circumstances, and hence easily verified the Interpreter,” for “On the contrary,” continues he, “misinterpretations, being relieved from narrow subjects, and thus easily dispensed, cannot easily restrain the understanding; so that, in common estimation, they are upper-dialect and observation.” Which, he says to those who cannot see, is precisely the case here. It is true I have exaggerated my point for and with, as in the case above; to other words. I have based all my multiplied observations, that our Lord, the Prophets, Peoples,

I trust I have shown sufficiently at length, the sort of investigation which I have adopted, and that,—whatever use I may have made of that,—it is in itself worthy of all acceptance. I have also shown, in the Preface to my larger work, what the character of that is, which has been almost universally adopted: viz. that it is a wild species of conjecture, so confused and balanced up by artificial rules, analogies, and other expedients, that it necessarily anticipates the results, which its author has determined from the first it should. This, I say, is too obvious to escape any one of moderate propensities, but, as it propounds things most glorious, and indeed enables its advocates not only to explain prophecy in any way they please, but also to become prophets themselves, it is of the growing a character, and takes too fast a hold on the mind, to be readily given up; and thus I will venture to predict, will not very soon be done, at least by its present adherents and captives.

The system of interpretation which I have adopted is not, I am sorry to say, of quite so easy and flattering a character. It demands an ardent love of truth in the Inquirer, an also an intense and unrewarded research, and, when this has been calculated to, it affords nothing beyond *definitive Christianity* in the establishment of the New Covenant, and this as wide-spread throughout the whole world by means, with the rest, that nothing can be, or may be, either added thereto, or taken therefrom. All which, however, as a thirty years' student of prophecy of no small credit, in Mr. Ward's school, once told me, is nothing beyond mere *math and water*!<sup>1</sup> Another—and probably the very Bachelor—assured me my Name, and a preacher of it—but unfeebly alleged, that by it nothing better than wind<sup>2</sup> had yet been brought forth! But, to dismiss

Apollos, and Crispinus, have all conspired to frustrate the same search, and to render that in any and the same general period. But, as what they have so well cannot be made to square with the data of Moses, Moses, Brightman, &c., &c., &c. (p. 100.) I need necessarily dare, dare very wrong, and very foolishly, it is so bringing together those many testimonies, in order to show their perfect consistency in those same and events, and uncontradicted unto the establish of Christianity!

¶ See the Preface to my work on Prophecy. It may now occupy a chapter of my Bachelor's opinions both to me, and to my theory, and here I will pass over all that is mere opinion, and will proceed to the facts which have been given by way of proof. "These are (p. 100) some."

¶ "contradict and the-falsified interpretations . . . . so palpably absurd, that whatever there is in them . . . . to justify any reported reader of the Scriptures

all this palpable and presumptive evidence and evidence, we proceed. —

of the theory of the law. — How then for the proof? — "The strong hypothesis that Babylon ... was the winter-king of [Babylonia], always has to beweigh the arguments," and a god whom the Babylonians did not call the king? — But (Dan. vi. 10), as follows that he would claim his right before he be placed at the temple the kingship, as though it were possible for it not to overlook Babylon? — It is, if Babylon had the means of power, according to my book, placed in the temple the kingship generally, a most likely, that I have made him kingship improbable? And as, of necessity, my theory is bad, and my interpretation incorrect, the "We do suppose" means of course an furher reply need not be made. — the will, and evidence, of the author most read be sufficiently apparent.

My book not very far, my theory made the King of the books and with the most power, etc. — But my books require that, at the time, the existing power be several times smaller than the power in necessity, that the King both of the books and small for one and the other. — But, Why has not this proof of Apries kingship overthrown shown that the King not be the one? — Because, readers, it was more and more agreeable, to set the judge and to condemn?

"Dear sons [etc.], Daniel, "in chapter vii. 1, says, "At that time shall Michael ... stand up, etc. etc. &c. clearly at, or about, the time joined-of time, or the events related in the describing times, etc. the destruction of Babylon. — This did not, however, end the Babylonian Empire, and he therefore continued by the means of the time, a period one hundred and fifty years longer! — I am sorry to say I have to abandon my Babylonian view of various events and consequences and, etc., etc., etc., etc., etc., a trifling and entirely wrong assumption; — I have, without fault, made the beginning of the work to be overthrown at that time, the fall of the Empire; and the end of time, the fall of the last Empire; and, consequently, their conclusion to be that, while period, according to Daniel, is over! — And again, I have made that period to coincide with the fall of the Antichrist, just as Daniel says it should! — My friend's objection was to me, that I have abandoned in giving my rebuttal at all to the period; and, then, in my paper, the "As" or "Until" is intended to show. — And, now, now, if I have only had the time for the fall of the Babylonian which the time for granted, my theory has failed me in its object, at the particular at least.

I was next charged with various absurdities by my critics in the great prophetic periods, when may be named the headments of prophecy. — Thus, "supposing very grave error, "we dispossess of the most obvious means, just as the writer thinks fit." — I answer, they are dispossess of precisely as they are in three books, and because the writer has thought it fit to do. — He also says, with this proposition, that they obviously are the headments of prophecy. And, however, that he has proved the, in the size and extending way of the specious speculations both by the very honest Bertrand and Longfellow. — See him, if he can, prove the contrary. — We also give one more example of my no means to overthrow, "How long shall be the times?" (Dan. vii. 14), as replied, not over thousand three hundred days. — Dr. Lee simply says, "These ... days denote an indefinite periodi.e., that Dr. Lee simply says more, and, not which indefinitely defines the duration and class of the period. — That distinction is Bertrand, as follows, etc. — It also looks the good, which is given a wider right, but he will says, in these given.

It will have appeared I think to all, by whom reason and truth are preferred to prejudice and mere fancy, not only that the system of Mr. Mill's is worthless, but that it is malignant, - which it has actually done, - the Old Testament, and not a little of the New, with darkness that might be felt. This, I know, is the feeling of many; and it has long been mine. That it was, indeed, that that induced me to make enquiry on the subject generally; the result of which was, a very imperfect outline of the sort of enquiry now recommended, as also the larger work lately published upon it by me. The first had its faults, and these I have acknowledged; the last and larger work has no doubt its faults likewise; but, to these what they may, they have not yet been pointed out, notwithstanding the searching examination to which I made the earliest opportunity to submit it, and what has since been written, as examined here in the Notes.\* Since the publication of this latter work, I have been enabled to see much that I had not seen then, which will be found in the following sheets. Any useful criticism on either of these will be thankfully received and acknowledged; my sole object having been, to ascertain the truth, and faithfully to propagate it.

One result I have arrived at, which I cannot but consider valuable, and that I will now submit to the Reader: it is this, viz. As we know of but one good promise made to the Fathers, which the coming of Christ was intended to fulfil, it should follow that, - as the Bible is necessarily consistent with itself, - every interpretation of the Patriarchs, Prophets, and

\* 'Still more,' it is added, "is the author's notice about the thousand years of judgment past, measured by the ps. 90. 1-4. 'This period,' continues my friend, "shows an ominous period, which covers over the end of Daniel's last week, by which he means the period of the destruction of Jerusalem.' But this again is grossly untrue, as every one must see who will take the trouble to examine the same psalm as given in these pages. The translation now given is, "Thereby now, who can understand the language 'a thousand years' as denoting the long-past period, starting from the time of Christ in the destruction of Jerusalem about half a millennium after the ministry of the Saviour he has taken upon himself to expand the prophecy of the Word of God." A sufficient definition of all this will be found below. I need only remark here, that, as what is offered here is mere assumption, and sufficiently brings the author of its author, I leave it to such let them.

\* I adduce here no a priori evidence, of course much extent with a very highly educated mind, and one of the best, if not the best—of the critics of the school of Mill.

Apostle, would in any way or other be subservient to its fulfillment; and this again, would have the effect of establishing in the Scripture one plain, consistent, and invariable system; and, accordingly, that how numerous and various scores the modes of expression adopted might be, all would in the main converge to put forth, declare, and illustrate, the particularities of this one great event.

And it is as obvious, I think, as words can make it, that this is the one unvaried theme of the teaching of the New Testament. In the song of the Virgin, for example (Luke 1:49, 50), "He hath holpen his servant Israel, in remembrance of his mercy: as he spake to our Fathers, to Abraham, and to his seed for ever." But, What servant Israel could this be? Not the unbelieving, but the believing, Jews, of necessity, i.e. that very small Remnant, as noticed below, of which the inspired writers so often speak. And again, What was the mercy spoken of to the Fathers, If it was not that everlasting covenant made with Abraham, viz. that in his seed all nations should be blessed? (Gen. xii. 3, 4).

Again, in the song of Zechariah (ch. xxi. 56, seq.), "Blessed is the Lord God of Israel, for he hath created and redeemed the nations. . . . As he spake by the mouth of his holy prophets, which have been since the world began. . . . To perform his mercy righteousness . . . and to remember the time it cometh in the earth when he cometh to our fathers . . . to give light to them that sit in darkness," i.e. to men of all nations: and here again, "the people" must be "the Elect" of St. Paul and "the Elect" of St. Peter of necessity. (Rom. xi. 7. 1 Pet. i. 18.) And, accordingly, we have the "Gentiles" here "agreeing with God's people," as Moses and Zechariah, and indeed all the Prophets, taught. See also chapter iii. 4-7, which fully gives us the mind of St. Luke on this subject.

Again, in the song of Simeon (chap. i. 29, seq.), "For since our forefathers saw thy salvation, which thou hadst prepared before the face of all nations; a light to enlighten the Gentiles, and the glory of thy servant Israel," i.e. of that Israel of whom He was one; for many such there waited in Judea for the consolation and redemption of Jerusalem. We have here, therefore, in every case, the promise made good as much to the Jews, as it was to the Gentiles: and this was the promise, made and

contained in the Covenant given to Abraham. According to these works, therefore, the promises made to Israel were *not to be fulfilled*: while *Israel* after the flesh, i.e. improperly so called, could claim under no such promise: they had become branches to be broken off; and hence they became strangers to the covenant or promise.

If we now turn to St. Paul (1 Cor. 1. 22), we shall find him affirming, that the *utterances* of the Prophets had respect solely to the salvation of Christ, and to the time of the Apocalyptic teaching of a. "Of *other* salvation," says he, "the Prophets have expressed and announced *diligently*, who prophesied of the grace that should come unto you, . . . . unto whom it was revealed, that not unto themselves, but unto us they did minister the things, whereof are now reported unto you." According to this, the Prophets ministered to nothing beyond Apocalyptic Christianity. They do not seem—i.e. as explained to us by the Apostles—to have had any idea, whatever of any future restoration of Jews, Christian Millennium, new Dispensation, personal reign of Christ on earth, or of any thing of the kind. And certainly, both St. Paul and St. John understand every thing else; the former, even of preached by an angel from heaven.

And more *now*, "To whom" (says St. Paul, Acts x. 43) "give all the prophets witness," &c. And (ib. xii. 24), "You, and all the prophets, from Samuel and those that follow after, as many as have spoken, have likewise foretold these things." And in our blessed Lord (Luke xii. 32), "To *them* be the *task* of fulfilling, that all *things* which are written may be fulfilled" (i.e. within them of necessity). We have here, therefore, the fullest testimony, that, to these Jews, and to the things which should, and did, take place within them, all the Prophets from first to last, had given witness. But, Did they testify to any other things? Yes, say the reported Jews who remain wilfully blind, they have also foretold those of our restoration, of a Millennium, &c., and so says the *Archiving and prophesying school* of Mr. Mahr. . . and this, say they both, If a man prove by our Gospels, we can show by our year-day-theory, &c., when—even to a month, say, to a day—this shall take place: besides, add the latter, it is quite certain from the *Inefficiency* of Christianity as we now have it, and from the *consequences* of this nullity in the world, that the Prophets did speak of days which the Apostles

could not have seen, and which cannot yet have arrived." As if Christianity established by miracle, were likewise to be maintained by miracle" and, as if what is found of Christianity in the church, were necessarily to fully put forth in the concrete! All this is of course very desirable; it also is, because thought by all good men to be very desirable!

It need not multiply instances to this effect; but, to those who are disposed to make declarations so plain, so definite, so completely restricted, and so full to the point that the New Covenant should be, and is, fully and finally re-established; no testimony, though given by one rising from the dead for that purpose, would be deemed sufficient; and, to those who prefer the plain and obvious requirements of God's holy Word to the wild and silly desires of men, and the policies of a party, it would be superfluous. We conclude, therefore, here, that the spirit of anti-prophecy is torturing devils, and to His kingdom as reigned fully and finally, according to the terms of the covenant made with Abraham, and to the times fixed and determined by the servants the Prophets and Apostles; and that the effects of a full and sufficient insight into the great scheme of Scripture, as well as a complete system of evidence to the point, that it is indeed the work of God; and

\* To my notion that all prophecy is fulfilled, a very popular preacher in Manchester, and indeed a very good man, though not a particularly judicious one, offered the opinion: "in the day of judgment there past" (to express, of course, that this had never been made man of prophecy, but only of declaration) I recollect here, a wholesale system of interpretation similar to this, and known of course to most readers, namely the the greater part of the literature of this marvellously deluded school. To the Master Jesus (John, v. 12, for example), the promises necessarily made to the holy Remnant, or Zion, are universally ascribed by them; and the terms of "the latter days," carried forward, as in the body of the Pentateuch may be. It has been observed elsewhere and by the writer himself above - both in my work of 1855 and of 1858, that my system is that of Remond, Hamond, Christie, etc., What is not true? Remond's system is that of Balaam, i. e. in general, not to investigate the meaning of any passage, and then to endeavour to make it quadriga with the gross. With Remond, needless I say nothing more in this. As to Hamond and Christie, had they but seen that the little psalm of St. John was a豫posed, not a chronological, psalm, they probably would also have seen that the seventy weeks of Daniel was, and would have determined every thing accurately in this question long ago. My system is not, therefore, that of these writers, and my very numerous errors from, as before, stated any thing but the truth.

that Christianity is now completely established, a adequate in its purity and power, to the renewal of every believing heart, the saving of every ruined soul, and the full restoration both of individuals and mankind generally; of all that the Prophets have said, and St. John has, in the brightest moments of his Revelation, taught; and further, that in a very great extent, this has been seen and felt within our own times.

I shall now add a few remarks on the claim made by the followers of Mr. Mede, &c. that they are the Orthodox and sole Protestant interpreters of Holy Writ, to show how in this they compare to uphold one of the main grounds of the Papacy.

*On the development of the school of Mr. Mede, and of the Pentacle.*

We often hear it urged with great earnestness, that Mr. Mede's school are the Orthodox and sole Protestant interpreters of prophecy, implying of necessity, that all who differ from them are Heterodox and anti-Protestant. Thus they ground on the consideration that they alone make the Pope, or his system, the Antichrist of Scripture; his Church the Whore of Babylon, and the like; and that, others not doing so, are justly considered as Heterodox, and unfriendly to the Protestant cause. I shall now show that the reverse of this is the truth.

Mr. Mede's theory then, as I understand it, exhibits Christianity as in a state of progress, until it shall attain to that perfection both in power and extent, which is foretold by the Prophets, and represented in the two last chapters of the Revelation of St. John. This, I believe, is in the main the note of all that school. Nor does that of Mr. Martind and Dr. Todd essentially differ from it, as to the final and final perfection of Christianity.

But the root of the assumption, and as in a principle, that Christianity is under the final necessity of such a progress. This is likewise assumed by the followers of the Pentacle; and is, in like manner, used as a principle, and upon it their whole system of development essentially made to stand. The different ways, in which it is followed out by these several schools, is of no moment here; both reduce nothing more to this than matter of detail, in which men equally

Learned, able, and honest, may be fairly allowed to differ. They do so differ; but, as far as principle is concerned, they most cordially agree.

It may therefore be lawfully alleged, that Protestants in general, embracing as they do the system of Mr. Mede, cannot consistently hold up their hands against the principle of development urged by Papists, and of late by Father Newman in particular. They may indeed, and do, object to the detail; but this can never be thought sufficient to silence any opponents, much less such as these are; and, therefore, so long as these principles prevail, the work of development can at best only be resisted, not halted—and as far, whatever the school of Mr. Mede may bring from the *Apocalypse* against Romantics,—and the same, and on precisely the same grounds, Romantics have brought against Protestants.<sup>1</sup>—Development, the key-note of Papery, will continue to hold its place; and this, as far as principle is concerned, will Protestants very reasonably contribute to confirm, and to perpetuate. But, let it be seen that Apostolical Christianity is complete, that nothing can be added to it as such, or taken from it, at least than the rock of foundation, and the thoughts done over by an angel from heaven;<sup>2</sup> and the whole fabric of Human development falls instantly to the ground, the nail, or peg, on which it hung goes way, and all that was suspended therein instantly disappears and evanescent destruction.<sup>3</sup>

But it has been shown above, and in my larger work, that Christianity is complete, i. e. that the New Covenant has been fully, and finally, established: the very compact, and at unity with itself, has been built upon the foundation of the *Apostle* and *Prophet*, *Jesus Christ himself being the chief cornerstone;* and the *Hermeneutic* (Benedictine, *Apocalypse*) of St. John, is the *Development* of that, as given to him for the purpose of *restoring* it to the Church.<sup>4</sup> Hence he tells us, that “*These sayings are faithful and true;*” i. e. they are the *faithful* and *true revelations* of those enigmatical and shadowy things, which had been declared by the *Prophets*. St. John

<sup>1</sup> A. n. in other four years ago in a work published under the forged name of *Paterson*, by Dr. Walcott the then Roman Catholic Bishop residing at *Bethel*, which was circulated with great effect in Ireland.

<sup>2</sup> Gal. 3. 9, 10.

<sup>3</sup> See *Bethel* p. 222, &c. &c.

<sup>4</sup> See my larger work on the place.

adds: "And the Lord God of the holy Prophets and His angel is slow many *for* to avenge the things which must *be*, *then* *must* it be done. And argues, that this Determination is a *final* one, is evident from what closes and seals it, viz. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away the *part* *out* *of* *the* *book* *of* *life*;" &c. But, both Roman Catholics and the followers of Mr. Besse, do, upon *prietaryship*—which they propose as authoritative—*at once* add to, and take away from, the things which are written in the book, and Protestants, how little nearer they may be inclined to favour the details of these, do with both *hush* *mention* the principle; and, what is worse, many of them actually go on from year to year, *disseminating* these additional things, of which neither *John* nor any Prophet has said as much as one word, and which they labour to have it believed shall still come to pass! And, in order to believe this up, they tell us that *Apostolical Christianity* has yet wrought no *defiance* to the *myth*; that it has only *brought forth* *weed*, and as a *now* *makeshift* for the *time* *being*. They *disown* from *in* *excellencies*, ignorantly indeed, in order to *exalt* the *very* *puerile* *figures* of a *Millennium*,<sup>4</sup> &c., which they have had the *misfortune* to *adopt*!

Let the Reader now judge, where the *Heterodoxy*, and *and anti-Protestantism*, is found among us, with regard to this question; and whether a system so *flattering*, and at the same time so *pernicious*, ought to be *continued* or not.

\* The principal particulars of the *mission* of *St. John*, are detailed below.

## PART II.

*On the figurative and other modes of expression peculiar to  
Holy Scripture.*

There can perhaps no doubt remain on the mind of any on the question, that, as the Bible is a book very peculiar in its action, the first thing an interpreter anxious to know its meaning ought to do is, to make himself thoroughly acquainted with this. It will avail us nothing to do, as it is the practice with many, to lay down certain abstract rules for our guidance, until it shall have been ascertained that these are suitable to our purpose.

It is very generally assumed, that, if a certain symbol or metaphor is fixed to designate some one person or thing on some occasions, it must do the same on all; and it also is that, if the expression occurring in one of the parallel's of a verse are to be taken literally, as must they also in the other; and the consequence has been, Scripture generally, and prophecy in particular, have been very unsatisfactorily interpreted. While it must be obvious, upon a very superficial survey of the case, that, as Holy Scripture has not been committed to writing under any such laws, the results arrived at must be entirely of confidence. It is our intention, therefore, now to offer a few remarks, and to lay down a few rules, on this subject, on which reliance may be placed, not for the purpose of following out the question to the extent that it deserves, but only to touch upon it, as far as our present researches may require: referring the Reader to such works on the *Illustratio*<sup>8</sup> of Scripture as may supply the further information wanted.

We have now, therefore, four different kinds of writing briefly to consider: I. Language in its natural and proper application; II. Metaphor, in which the natural and proper

<sup>8</sup> I know nothing so full on these subjects as the *Philologicum* of *Ullmann*. Of the two early editions are the best, the later ones having been altered to suit the *Reformation* system of modern Germany. See also Mr. Parkinson's work on *Typology* (Clark, Edinburgh, 1857).

use of language is expressed by an unnatural and improper sense, which may be termed *translated*, *figurative*, or the like:—III. *Symbolical language*, in which some person or thing is represented by some other, bearing some analogy, or capable of bearing some analogy, to it:—IV. *Possible*, in which a designed case is put, for the purpose either of illustrating some particular position, or, of eliciting some conclusion from it. Of this latter, our present inquiry will make little use. In all which cases it should be remembered, that language is the mere vehicle of thought considered; or *entertained*, in the mind; and that the things themselves, so entertained, are the great objects of our inquiry: and hence, that we should not confound ourselves and others, by indiscriminately confounding the one for the other.

*Natural* and *proper language* is that which applies words in their purely natural sense: as, John runs, Thomas stands, &c. *Metaphor* is the use of language in an improper or translated sense, as, John runs on with such a notion, or story; Thomas stands upon his sword, &c. *Symbol* exhibits some object in the view of the reader or hearer, intended to represent, —thus embodied, —the character, or properties, of some other; as, *I am a Lamb slaying on Mount Zion*: where the Lamb represents the person of Christ in some sense.—Between symbol and metaphor, however, there is only this difference, that symbol personifies as it were something intended, while metaphor applies language, in a translated sense only, to express that: as, "Worthy is the Lamb," &c. But, as to the metaphorical sense, this distinction is scarcely necessary, and none of the earlier writers on the Rhetoric of Scripture have had recourse to it: but, as much has been said of it of late, I have thought it right so far to notice it.—*Possible*, as already noticed, is merely putting a question, as in that of Joshua and the trees, of *Kadesh* to *Dives*, &c.

Now, as the Oriental mind is extremely rapid in its conception of things, one member of a parallel in Scripture will often be given in natural language, while its corresponding one will be expressed figuratively, e. g. "See that breath is plenteous, or dead while thy breath": where "breath" in both places, must be understood naturally, "dead," figuratively.

Aquin. "Let the dead bury their dead," where the first member must be taken figuratively, the second literally;<sup>4</sup> So likewise in, "This (i. e. matter) is my body which is given for you;" the first member involves a symbol, the second explains the object doctrinally—i. e. the giving up of Christ's body to be crucified.<sup>5</sup> Nothing is more common, particularly in those who write for the mass, than to talk loosely and much on the strictly grammatical and literal interpretation of Scripture, as if this must necessarily be right and safe. But, let people be on their guard in all such cases!

Metaphors will frequently be broken, mixed, or changed, even within the same grammatical connection— and, in all such cases, care must be taken to ascertain from the context, what the allegory meant really is; e. g. "I am the root and off-spring of David, and the bright and morning-star," changes the metaphor twice, signifying nevertheless the same person, while the doxologies intended to be insinuated are various: i. e. Christ is here viewed in various respects; first, as the source of David's existence and rule; secondly, as his living offspring, and hence the spiritual David; thirdly, as that light which, like the morning-star, should be the harbinger of spiritual light to wandering and lost men.

Whence it will be seen, that, as doctrine is embodied in these metaphorical language, care must be taken rightly to interpret them, and particularly so when the metaphor is mixed or complex. The spiritual name Israel, for example, literally means, "Prince of God;" i. e. one who, as a Prince, should nobly contend and prevail. But, as this must be spiritually applied, i. e. to the mind in a religious sense, and hence imply

<sup>4</sup> See my Letter to Mr. Paley.

<sup>5</sup> *Act. xxvi. 19.* "This is in remembrance of me," contains a precept, such as by the title or a material; in other words, as symbolic of the thing intended by the institution. In the term "you" we have a pronoun, involving in the language all succeeding uses. That "this is my body" is figurative, is evident from this consideration, viz. It was impossible even the Disciples to say truly, that any thing was the body of a man, which really was not man, and certainly, the word taken by Christ in this passage was not his natural body. The question is not here, what Disciples might do in any instance; but whether, if Disciples speak, the language used is natural, or figurative. From it is apparent beyond all doubt.

<sup>6</sup> *Act. xxvi. 20.*—i. e. interpreted of *εγώ* "a person," and *τύπος* "God," with a article "the person *εγώ* is *τύπος* *τού* *Θεοῦ*."

that all so named are, or ought to be, truly religious,—we must be careful not to mistake any one so named, as really possessed of this character, or as truly entitled to the privilege. In like manner, a *Jew*,—derived from the proper name *Jacob*, so called because he was to be the *prince* of his *brethren*;<sup>4</sup> in other words, a *Jew* *concerned* in *Israel*, not merely in the letter,—to be really so, must possess that character.—*Israel*, in like manner, may be properly, or improperly applied: *i.e.* signifying merely a carnal descendant from Jacob and a *supplanter*; or, one who also bears his spiritual character, and is a true *Israelite*.

There is a place in *Isaiah*, in which an extraordinary use of these names is found; it is this (chap. xlii. 1, seq.): . . . “*The Lord* hath called me from the womb; from the *boards* of my mother hath *He* made mention of my name. And *He* hath made my mouth like a sharp sword . . . in *the* *guitar* *both* *My* *hand* *and* *rod*. *Thou* *art* *my* *servant*, *O* *Israel*, *in* *whom* *I* *will* *be* *glorified*.” It must be evident, I think, from the person's being *hobbed*, the mouth like a sharp sword, the being given for a *right* to the *Gentiles* (ver. 6, &c.), that Christ is meant. “*Israel*” here, therefore, must be taken in its *spiritual* sense, *i.e.* implying *Princes* of *God*, in his highest *acceptation*. And, if so, then must the allusion to the birth here, be intended to remind us of the promise made to the woman, that her seed should bruise the serpent's head. The sharp sword however, and the arrow used to be hidden in the quiver, must refer to Christ's victories, as in Psalm xlii. 3, 5, and 22, &c., with reference to the overthrow of the *Temple* and his *kingdom*. But verse 4 here must apply, *answering* *properly*, to the true Zion, as indeed the following context sufficiently shews: (see also verse 14, seq.).

In the next place (verse 2), Christ, or it may be Christ in

<sup>4</sup> *Gen.* xliii. 8.

4. See *Rom.* ii. 29. Of the  *Jews*, there were those who were really so, and those who *assumed*: Of the first, the great body of the *Jews* are examples; of the second, that *most* *numerous* only, of which the *Paul* was one. See *Rom.* ii. 27, &c. 1-6; *ver.* 30. To the latter only the promises belonged; and in them they were all *justified* in the *very letter*. The former can now *only* be *justified* by *faith* in Christ (ib. 12, 13). This *tiny* *large* work, particularly in the *Corinthians*. To apply the *principle* of *reference* to *subdivisions* is absurd; as it also is, to talk of a *transition* to *Christians* under the *New* *Testament*, which *particularizes* no *country*.

His Church, as likewise means: "Now such the Lord shall *form* thee from the womb to be his *treasure*!" (comp. Phil. ii. 1. Isa. lxv. 11) "to bring Jacob again to him," i.e. to it should come, Jacob who had departed from Him, the rebellious Jew. It is added, "Though Israel be not gathered" (i.e. the name itself), "yet shall *she* be gathered," &c. i.e. though *Israel*, or *Jacob*, naturally so called, refuse to be gathered, "yet shall *she*," i.e. Christ, or Christ in His Church, "be gathered." And again, "It is a light thing that thou shouldest . . . rouse up . . . and restore the *exiles* of Israel;"<sup>1</sup> I will also give *her* *she* a light to the Gentiles, that thou shouldest be my *exaltation* unto the ends of the earth," which makes it certain, that Christ in His Church in *messiah*; as it also does, that the terms *Israel* and *Jacob*, are here used in several senses.

But, the same terms and figures will not only have various applications, as in the last instance, they will also have even double and triple applications in the same context: e.g. "The desert shall rejoice and blossom as the rose" (Isaiah xxxv. 1). But, properly speaking, the desert can neither rejoice nor blossom: the inhabitants of the desert may rejoice; and these again, considered under another figure as plants, may blossom as the rose, which is *figurative*, implying prosperity and fulness. But the term *desert* here, may have a further figurative meaning: i.e. as applying the heathen world, in which no spiritual culture or produce had been known, but only thorns, brambles, and beasts, of prey. Of this and innumerable instances may be adduced: but, as I wish to be short, this must be left to the industry of the student. I need only remark that, if we carefully observe our context, its parallel, and its great object,—the fulfilment of the promises made in the Prophets,—we shall have no difficulty in following the rapid and abrupt turns, and changes of *word* and *of matter*, as brought before us by the Prophets.

Again, in the great purpose of prophecy is, *anticipating* its

<sup>1</sup> I do not take the *she* generally, but only that small *she* which thus *names* them, as when, as noticed above, the promises were made and fulfilled. The *prophets*, *names*, *titles*, *reputations*, *despots*, *the ones*, and the *like*, are the *titles* usually given to the party. In some instances, "all the *ones* of Israel" *refers* to their despotism. See Ruth, ch. viii. 14., and my larger work, pp. 23, 25, 43, 109.

Jesus, it will be found, that one of the great sources of its metaphors and symbols is, Christ, His kingdom, and the adversary, another, Satan and his. Under these, the powers both of heaven and earth are put in regulation, and made to minister either to the one of the Redeemer and of His people, or, to some extent, to that of the adversary. And here, again, the conflicting parties will occasionally be designated even by the same figure, or symbol. Christ, for example, though symbolized by a Lamb, is also metaphorically described as the *Lion of the tribe of Judah*.<sup>2</sup> His people are likewise described as having the property of lions.<sup>3</sup> Satan too, is said to be like a *lion going about seeking whom he may devour*.<sup>4</sup> His ministers are likewise described as lions.<sup>5</sup> It would be almost needless to specify the various figures employed to designate our Lord only— it more suffice here to remark, that, whatever the figure or symbol used may be, there will be no difficulty in discovering what the agent, or the doctrine, intended to be indicated by it, i.e. whether that of the Good Shepherd, the Prophet, Priest, and King of his people, who is the *Wise*, the *Trust*, the *Light*, the *true* *Fire*, &c. or, that old serpent the Devil, and Satan, working in the children of disobedience. The great and only difficulty in considerations of this sort is, the distinguishing of the several parts of the figures, when they are greatly complicated, intricate metaphor upon metaphor, together with natural and mystical language promiscuously used, and the like. I will now offer a few examples of each.

Of all the symbols of Holy Writ, none are perhaps more interesting, or have hitherto proved more difficult, than those of the Christians. Various have been the attempts to explain them; and, as it seems to me, none have succeeded to the extent, necessary for ascertaining their true nature and import. According to my notion, they shadowed out the mission of God, generally, which should be employed in establishing the New Covenant. Let us examine, as briefly as we can, what has been said about them.

In the Revelation (chap. ix. 2, seq.) we have a symbolical

<sup>2</sup> Rev. v. 5.

<sup>3</sup> Gen. xliii. 28. Num. xxv. 9. Micah vi. 8.

<sup>4</sup> 1 Peter v. 8.

<sup>5</sup> Psalm vii. 12. &c. &c. v. 13. vers. 17, &c.

representation of the Throne of Jehovah, attended by His several Ministers and other appointments.<sup>2</sup> The person sitting on this Throne is evidently the God-man Christ Jesus. Round about it are seated four and twenty Elders crowned, and in white raiment. These I take to represent the Heads of the Tribes of Israel, joined with the twelve Apostles of the Lamb; and interesting that, in Him, the Old and New Covenants are united and completed. By the sea of glass like unto crystal, I understand that fountain of the waters of life, which we are taught proceed from the throne of God and of the Lamb: —of which, more when we come to Rev. xxi.

In verse 8 seq., we have four living creatures, full of eyes before and behind. The first resembles a lion, the second a calf; the third has the face of a man, and the fourth is like a flying eagle. Each of them has also six wings: they are full of eyes within (i. e. under or within their wings), and “*comes and goes and crieth, saying, Help, help, help, Lord God Almighty, who art, and who art to come.*” Upon this the four and-twenty Elders fall down, casting their crowns before the throne, and worshipping Him that liveth for ever and ever, and whom they address as the Creator of all things.

If we now turn to Isa. vi. 5 seq., we shall find the Seraphim similarly employed; each, as in St. John, having six wings, and crying, *Help, help, help,* as before, with the addition, ver. 7: “*The whole earth is full of the glory.*” more literally, *The fulness of the whole earth is, (or shall be,) the glory;* which I take to be predicate of the establishment of the New Covenant, in which all nations, or the whole earth, should be blessed, which indeed is obvious from the context. To suppose, as some have done, that the works of God in nature are here meant, is to suppose something quite foreign to the context, and entirely beneath its purpose. Besides, Christ is, as St. John positively informs us, the person here worshipped (John xii. 43). He also tells us (ib. 1.) that, by *Him* all things were created, and that without *Him*, nothing was made, that was made. We have here therefore, necessarily, the same

<sup>2</sup> In Rev. i. 10: “*the appearance of the One that is in the cloud and the glory of rods, or was the appearance of the brightness thereof?*” — indicating the everlasting and glorious nature of the New Covenant. See Ps. 68: 12.

<sup>3</sup> One of this instant perdition, we say as much as liberty to supply the ellipsis by *shall be*, as we are by it.

[Whedon, p. 156, is explained to the effect, in Note, vol. i. p. 99.]

Divine Being, and the same Ministers, that we have in Rev. iv. as quoted above, although differently described. And, from what we have here (ver. 6, 7), these were evidently Christ's ministering spirits. One of them too, *communicans Iustitiam*, (ver. 8, 9), and so constitutes him a ministering servant likewise.

But the most complete description of these ministers is to be found in Ezech. ch. i. and x., from the consideration of which it must be evident, that Ezechiel had before him probably the same ministers that both John and Isaiah had. This symbolic representation comes with a whistled from the north; meaning perhaps, as elsewhere, that the afflictions soon after predicted should come upon Judea from that quarter.<sup>9</sup>

In verse 4, the "tree anointing itself" is intended perhaps, as remind us of the *Cherubim* placed at the east of the garden of Eden, upon Adam's expulsion from it; for it is said (Gen. iii. 23), "He placed at the east of the garden... Cherubim and a flaming sword which turned every way," &c. [In the former case *anointing* the tree, in the latter *turning* with respect thereto. II. 1. *tree anointing itself*: II. the *turning* of the *anointing* sword]. And, as redemption was then promised by the seed of the woman, so also was its universality signified by the exhibition of this four-faced symbol, i. e. pointing to the four quarters of the world: the doctrine so embodied was, therefore, estimated from the very first, together with its consequences by the wise and moral.

We are next informed, as in St. John, that four living creatures were seen (ver. 6), and, a little lower down (ver. 10), that each had the face of a man, of a lion, of an ox, and of an eagle, that the face of the lion looked toward the south, that of the ox toward the north, that of the man probably toward the east, and that of the eagle toward the west; i. e. as before, towards each quarter of the globe.

Each living creature has been given 6. 115, five stages. In St. John and Isaak, it had one. In verse 116, we are told, that "the fishes of the living creature . . . are like living coal of fire, and like the appearance of lamps, . . . and out of the fire went forth lightning . . ." (114), which is perhaps sufficiently

\* A. A. from Shalyam's nest, which apparently remained, from the reported Shalyam, which should undergo the pace of the natural one.

explained by (P. xxv. 4) "Who maketh His angels" (or messengers) "sparks, and His ministers a flaming fire," which is thus commented upon by St. Paul, (Heb. i. 7) "Of the angels do we not, who maketh His angels" (or messengers) "sparks, and His ministers a flame of fire?" — "But unto the Son be ye subject, Thy throne, O God, is for ever and ever," i.e., as before, making the Son the occupant of the throne, and these creatures his ministers. The going forth of the lightning here, reminds us of the description of Christ's coming to inflict the judgments on the Jews, (Matt. xxiv. 27, 28), "As the lightning cometh out of the east, and cometh even unto the west; so shall also the coming of the Son of man be." — and such truly it was.

We are told, in the next place (ver. 18), that the wings, i.e., curtains, or helmets of these wheels were full of eyes: in St. John that their bodies were of and again (ver. 20, 21), that the spirit of the living creatures was in the wheels. Ezekiel tells us, too, that the burning coal of fire, to which these creatures were annexed, were like the appearance of lamps. St. John also tells us, that there were seven lamps of fire burning before the throne, which are the seven spirits of God — i.e., symbolizing the plenary operation of His Holy Spirit.

If we now turn to Zechariah (x. 8) we shall find these seven lamps, and their explanation. "I looked," says the Prophet, "and behold, a candlestick all of gold, with a lamp upon the top of it, and His seven lamps, and seven pipes in the seven lamps . . . . and two olive trees, by it. The answer to the question, What are these? is that very general one — "Not by might, but by my Spirit, said the Lord of hosts;" i.e., by word forth with His servants. We have again (ver. 10) . . . . "They shall be the ploughmen with these axes . . . . they are the axes of the Lord, which was raised fire through the whole earth." There-

<sup>1</sup> Chap. B. 1912, 1, 292, note 8, p. 262; Book 1, 14; Rev. 10, 1; Matt. 24, 27; Mark 13, 27.

<sup>2</sup> Whereas it must be evident, as before, that the sacred writers were not deliberately careful to employ exactly the same symbols, when differently describing the same things.

<sup>3</sup> The usual number seven, among, and evenly three axes, implying a complete amount of the thing, or things, specified.

<sup>4</sup> Called also the *anointing* (see, i.e., *anointing* of the *olive trees*, and hence *oliphants*, *bearded ones*, or *thorns*, as I think, of the two *Universities*, each identifying of Christ, and receiving the motion of the Spirit from Him). Whereas it must also appear, that the great *symbolism* of the *Universities* symbolized primarily, the complete union of grace to be set up within the Church of the *True* *Universitatem*.

seven lamp-cherubs, thus explained, seem to imply the pouring out of the Spirit in the Apostolic times.

We have again (Jn. viii. vii. seq.); "Behold, I will bring forth my servant the Branch," i. e. Christ. Again (Jn.) "Behold the stone that I have laid before Joshua; upon one stone shall be seven stones." Which stone, as it appears to me, were the same thing, i. e. the plenary residence of God's Holy Spirit in Christ, and its operations in the establishment of the New Covenant, or Church. This one stone is again thus spoken of (Jn. xix. 7); "We shall bring forth the foundation stone with shouting, crying, Grace, Grace unto it." This foundation stone, as it should seem, is that on which seven stones are said to be, in the verse immediately preceding, and this the Branch, i. e. Christ Jesus. This foundation, evidently, is again said by St. John to give light, in a most vivid picture (Rev. xxi. 14); and which is there styled, "the Glory of God." Again (Jn. xix. 10; Eph. ii. 22; 1 Pet. ii. 6), this same stone is denominated a precious corner-stone, and most necessarily symbolic Christ, with the consideration that the Spirit was, as before, given to him without measure, i. e. to him dwelt all the fulness of the Godhead bodily. (See also Ezek. i. 28.)

We have again in Zechariah, another and different representation of these four living creatures (ch. vii. 1, seq.), in the four chariots, each having (a pair of) horses, and these of different colours, as in St. John (Rev. viii. 6, seq.), except that the horses are single there, and are ridden upon by relevant to Zechar. vii. 8 again, these are explained as being, The four

<sup>17</sup> Again (chap. i. 18, seq.) we have other words employed, evidently to do the same work. In the first place, *four horses* (פָּרָשִׁים) in number; and, in the second, *four chariots* (אֲרָמִים), &c. to repair and restore. The former name, it is said, contained *Judah*, *Israel*, and *Jerusalem*; of the latter, "there are given to bring them, or save out of the hands of the Chosroes, which lifted up their hands over the land of Judah to smite it." The Chosroes may have been the agents in such of these cases, as represented by the chariots. In the latter, the Chosroes, or chariots, *four כְּרָבִים*; i. e. כְּרָבִים; the כְּרָבִים, And, *four כְּרָבִים*, just as כְּרָבִים down, he was, ploughed, the earth, &c. And hence, כְּרָבִים, may most plausibly be taken, in God's humanity, כְּרָבִים, And, *four כְּרָבִים*, being the world-men. Or, it may mean men, or at least, the men bearing the cross-burden, and hence, the כְּרָבִים may be said to be those ministers of God, who stand near him. But in any case, all such are minister, though not otherwise, or ministers, in the particular work.

decent worship to the Lamb, even as they do to Him that sits upon the throne. Let the Unitarians contemplate this.—These are therefore the intelligent ministers of God, who had received Christ and preached Him far and wide, and of whom had received redemption: and here, again, the elders of both Testaments, as well as these living creatures, had received this, and hence they should yet reign with Him on the earth.

These Ministers were, under the Old Covenant, sometimes angels; at others, storms and tempests, guided successively by them, and as fulfilling His will; at others, they were Ministers of the New Covenant, as the Apostles, and their fellow-disciples and successors, as just now noticed, especially during the period of Daniel's seventieth week. And here the new spirit of God, sent out in them, most indicate, as before, the sufficient inspiration granted to them for this purpose.<sup>1</sup>

As to the doctrine intended to be taught by the apostles, it appears to be this, as remarked above, viz. These Ministers (or Messengers, Heb. ἀπόστολοι) take their stand, in the Tabernacle and Temple, in the Ministry of Prophecy, &c. &c. in order to minister in the work of propagation, or redemption. They look upwards to Him who

<sup>1</sup> St. Paul in *first* reply to the *grecs*. His words are (Heb. 1. 7, seq.), "Who maketh the angels spirits," &c. and (He. 1. 6) "who they are all ministering spirits, and further saith you there who should be heirs of salvation?" See also Psalm (vers. 17). But the *discussio* referred to is that of the original *Old Covenant*, and the St. Paul originally teaches (Heb. 8. 5, 10, 11, 12, 13, &c.)—In *other* words, goes over to talk of the ministrations of Angels now, as *Prophets* and *Messengers*—to the ministrations to the Church & *tabernacle* of the *Holy Ghost*.

<sup>2</sup> Comp. Isaiah (vers. 10, 11, 12, &c. 13, and particularly Isaiah (vers. 8, 10, with 2 Thess. 2. 8, and Jude 14, 15).

<sup>3</sup> We have all this fully illustrated in Psalm (vers. 19, seq.) thus: "Bless the Lord, ye servants of the Lord, and be strong, ye sons of the commandments, ministering in the name of the word. Bless ye the Lord all ye the saints; ye Ministers of the word in the pleasure" (19. 19, 20, let it be observed, *The angels*, γῆρας, will rightly say *Messengers*, *Intelligers*, or *obedient*, "Ministering in the name of the word" means to be *properly* to deposit the apparently learned portion of these creatures. The Hebrew has here *תְּהִלָּתְךָ שְׁמַעְתָּךָ יְהֹוָה יְהֹוָה*: i.e. *Heavens of His word*, &c., or *by*, *returning to the word of His word*. *Ministering in the word*, "Obeying and ministering, priests or priests of *supernatural* power spirits," &c., which is *proper* to the *grecs*.

and above them, &c. to Christ; and, with out-stretched wings, were ready to receive and to execute His commands. In doing this, their business was,—dependent on the Spirit given.<sup>2</sup>

To proceed straight forward, and never to turn back.<sup>3</sup> Let the silly Trajanian, and the expediency-mongering Papist, think on this, and thus. When men elsewhere, we find the same things evidently implied. So all the Ministers of Christ, and all believers are such in one sense to other;—are ever to look up to Him for their instructions; ever to be on the wing, ready to follow out His commands; ever to proceed onward in a direct, not a crooked or tortuous, course; never to turn either aside or backwards; and all this, that they may be found faithful Ministers of the New Covenant, given for the salvation of all men.

There can, perhaps, be little doubt that the winged Bull, Lion, &c., of Assyria, the winged figures of Babylon and Egypt, the winged Mystery of Heathenism, &c., were all borrowed from the Christians of Revelation, just as number and many other things were. The Odegas of the northern heathly had, perhaps, the same origin; and, accordingly, any one such figure taken singly might symbolize especially the winged *Lord of Hosts*.<sup>4</sup> So the golden dead of Nebuchadnezzar, as noticed above; and perhaps the golden shades representing even Death, in the times of the lower Roman empire. Our winged Angels and Cherubs had, most likely, the same origin. Certainly we read of no two-winged Angels in Scripture, although we do of one *flying* (Rev. xiv. 8); and he probably was one of our Cherubic Ministers, with down, perhaps, on his wings.

We may now consider a few of the metaphors and symbols applied to Satan and his ministers. In Genesis (chap. iii.) he is termed the serpent, and is said to be the most subtle

<sup>2</sup> In Psalms xxviii. 9, the serpent is said to have spilt water before him; and it was in such case the Spirit of Christ.

<sup>3</sup> See Daniel xii. 13, which clearly intimates the times of the New Dispensation, and foretells the preceding of such events. To run back to, to follow the example of Lucifer's ways; or, which is the same thing, to lay the hand to the plough, and to look backwards.

<sup>4</sup> 1 Peter v. 8, 9, "Be ye . . . an holy President;" &c., "for ye . . . a royal President, an holy nation;" &c.

<sup>5</sup> See Gen. xxviii. 13. Psalm cxix. 10. Peter v. 13, &c.

<sup>6</sup> Daniel viii. 4.

of all the creatures of the place. This is adopted by St. John in the *Apocalypse*, where he is styled "the great red dragon, and that old serpent, the devil." It should be observed, moreover, that, as we have naturally an spiritual language, if we would speak of spiritual things at all, the language of nature must be used in doing so; and, as a serpent is known to be a deadly-poisonous and destructive animal, its appellation has been very aptly applied to designate the character of the spiritual agent. The going on his belly, and eating the dust of the earth, is evidently a similitude figure-language, implying, as it should seem, that the mischief he and his should effect should be, in certain various and ruinous, which should prove an constantly as feeding on the dust of the earth.

To talk of this narrative as fabulous, or as relating nothing beyond an Oriental Mythos, as some are fond of doing, is notoriously absurd; it being well known that all nations have, particularly in their earliest times, indulged excessively in figurative language; and, in many cases, in poetry only, which receives its main decoration and attraction from the use of figures and symbols. St. John has, however in his *Revelation*, sufficiently determined this question; so that, from his extensive use of metaphors and symbols, and the interpretation he has virtually given of them, we are sufficiently enabled both to see their characters and intentions; and thence to ascertain, by the help of other Scriptures, the precise agent, and end of that very elaborately constructed portion of *Holy Writ*; *e.g.*—

In Rev. xii. 9, seq., this fallen spirit is described as being a "great red dragon, having seven heads, and ten horns; and seven heads upon his heads." By these expressions must be meant, nothing short of universal regal power; and from what occurs before (ver. 13), it is evident that he was that old serpent called the devil, which overthrew the *whole world*; he was, therefore, necessarily the discover of the first parents. But he is here in a position, and treated with

\* The sort of explanation is often given in the *Apocalypse*, and it must have been intended to show the meaning of the place.

† And so the, perhaps, we can be gathered from *Holy Writ*, it was in doing this that he lied. "He was a murderer," says our Lord, "from the beginning; and abode not in the truth. When he speaketh he speaketh of his own."

a power, sufficient to preserve, for a certain period, the Church of God in the great wilderness—the world.

We are also informed by Daniel, as shown below, that, at this very time, power should be given him to make war against the saints of God, in his agent heathen Rome; and that for a period three styled a *time*, *times*, and a *half*, as it also is here (ver. 10)—which (ver. 8) is said to be “a thousand two hundred and thirteen days.” But it is shown below, as touched upon already, that this comprehends the last (gathered) ministry of Daniel’s seventeenth week. The 1260 days will, therefore, mark the same period. But Michael and his Angels here (ch. 7, seq.) cast them out—i.e. deposed him of his power; and, upon that, the song of victory is sung: (ver. 10), “Now is salvation and strength, and the kingdom of our God, and the power of his Christ.” as, as Daniel writes it, “The body of the Beast has now been given to the burning flame, and the dragon under the whole heaven has given (is given) to the Son of Man, whose dragon is an everlasting dragon.” See. Immediately upon the fall of this agent, therefore, this event was to take place.

In Revelation 11, we have an account of the Ministers of the Power, given in figures the most complex and various; and this, as it should seem, to enable us to trace out, and apply, some of the most obscure predictions of the Old Testament, on this very important question.

We are told then, that an Angel opened the bottomless pit (literally, well, or chasm, of the abyss), and that there arose out of it a smoke, as the smoke of a great furnace. It is next said, that there came out of the smoke locusts upon the earth, and that unto them was given power (i. e. as before), as serpents of the earth have power: i. e. to injure and destroy: but it was commanded them, that they should hurt only those men, which did not the *word* of God in their forefathers, or, as

With according and lying appear to refer to the fall of our first parents, his coming to shake in the truth, seems also to belong to the same period. Again, in 1 John 3, 8, “The devil comes from the beginning,” which also seems in this the fall, as belonging to the same time.

• Whereas it would appear, that the war existing in the world is a war in the houses of dissatisfied spirits, &c., as has been very generally imagined, and hopefully verified, by Ministers, but the war against the Church and Church of God, is forecast by Daniel.

1. Which will perhaps throw some light on 1 Pet. 4, 8, and 2 Pet. 2, ver. 8  
v. 9.

it is elsewhere said, whose names were not written in the Lamb's book of life. The time given to these agents here, is five months: but, above, the period assigned to Satan is 1800 days, whereas three days and a half; i.e. the latter half of Daniel's last apocalyptic week. These five months, therefore, are much short of the half of a prophetic apocalyptic year, most consonant some time after the fall of Jerusalem; for the war is to happen in the midst of Daniel's seventeenth week, or in the midst of Israel's year for the recompence of Zion.<sup>4</sup>

Let us now see, whether we cannot ascertain by the help of the figures used, and parallels had in view, what all this must mean; for surely it was given us for some purpose, and I feel strongly assured that it was for this. And first, as to the sealing of God's servants in their foreheads.

In Ezekiel, chap. ix. 4, seq., there, we evidently have the prototype of this sealing. It is said, "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that do come in the midst thereof; And to the others that do not... Go ye after them through the city, and smite... a city utterly old and young... but cover not your eyes upon whom in the city." It is added, "and begin at my sanctuary."

The command, let it be observed, is given from between the Cherubim. The slayers here are those apocalyptic agents perhaps, who had then the charge over the city, as in the destroying angel (1 Rev. xiii. 14, Rev.); these are here said to have been no men, each with his destroying weapon in his hand. In general, all are God's ministers, i.e. in one sense or other; and, should there be more particularly the servants of Satan, this will in no way affect our question. The command is obeyed, the names are given, and of course, these having the seal upon their foreheads, the holy Remnant, *Kasherim*, *Yamim*, are spared. The commencement of this sealing is, therefore, before, or at, Jerusalem's fall, but was to be continued to the time of the god, according to other Scriptures.

Dr. Peter, too, has made allusion sufficiently strong to this

<sup>4</sup> In his note B, for the whole period of Daniel's apocalyptic week a month, a day, and a year—i.e. the year for giving the money to God's Zion. But more on this presently.

place to enable us to fix its time. His words are: "The time is come that judgment must begin at the house of God, and if it begin at us, what shall the end of them be that obey not the Gospel?" St. Peter, too, admonishes the Believers, that a fiery trial was soon to try them (1st Pet. 1:7): which must be that foretold by Daniel, as shown below, and to take place soon after Jerusalem's fall: and this is here alluded to in the sounding forth, as in St. John, of the trumpet-like plagues of Satan: which, however, should inflict no spiritual injury on the Saints, because they had received a sealing from God himself, ensuring immunity to them. But St. Peter must have had in view the commencement, and also the continuance, of these plagues, as cited above.

Indeed further tells us, that the Lord should, at the time, have "forsaken the earth" (read, the land, i. e. the land of Judæa), which must designate both the time, and the fiery trial immediately to follow Jerusalem's fall, as shown fully before, viz. the persecution of the Saints of the Most High.

We have, moreover, the very sealing of God's servants brought before us in Rev. vi. 3, and in 4, 10, as just quoted; and again, indirectly, in chap. xvi, 1, and xii, 4, and xx, 4. In the first case, the number sealed is not (generally) to have been 144,000: and, of these, a certain hundred number also, out-of-every tribe of Israel: i. e. of the 12½ prophetical Remnant of every tribe;<sup>4</sup> to these again is added an innumerable company out of all nations. These, too, it is said (Rev. 14), were they who had come out of great tribulations, kept trials, had washed their robes, and made them white in the blood of the Lamb.

They represented therefore the Church of the Redeemer, for they now served His day and night, and He that sat on the throne dwelt among them.<sup>5</sup> This is, therefore, necessarily at the end of the period, during which they had been given into the hand of the Little Horn, Satan's agent, to try and to refine them. These considerations, moreover, necessarily fix the

<sup>4</sup> And it is evident, from Rev. viii. 3, and James 1:1, that many of all the twelve tribes did then exist, and that very many of them, also formed the elect remnant or remnant<sup>6</sup> (Pet. 1:1), God at that time sparing the Gospel. Details of the loss of ten tribes is, therefore, a mere Jewish legend, as occurs in E. a. parrot's and others, and yet of course popular on it would be, were it the truth of July 1874?

<sup>5</sup> Comp. Rev. viii. 3, locum.

period of all the other instances referred to in the place above, for carrying out this great and good work: and if so, they are not progressions in time, but repetitions of these great events, and refer to the same appointed times.<sup>1</sup> It will be seen (Chap. xii. 16, &c.) that Jesus also impressed a mark on the right hand and forehead of all who were his ministers.

The seal impressed on the Saints, however, was that of the Holy Ghost; for by that they were sealed to the day of redemption (2 Cor. i. 22; Ephes. i. 13, 14; iv. 30, &c.). This sealing, too, of the Christians was peculiar [see Acts ii. 4, 17, 18], and, no doubt, that of the servants of Satan also was: and hence, perhaps, it was said that they should, if possible, destroy even the Elect.<sup>2</sup>

Having thus, so far fixed the events, and times here had in view, we may now come to the more complex and varied declarations of the context (i. e. Rev. i. &c.). The first thing, perhaps, that should be noticed is the King, who was appointed over this army of destructive locusts. He is, says St. John, "the angel of the bottomless pit, whose name is in the Hebrew . . . Abaddon, but in the Greek . . . Apollyon," i.e., the Destroyer. Which is only another name for Satan or the old Serpent, as before, the leader of the adherents of Christ. He is principal, therefore, in this warlike

We are next told (Rev. 9, 3, seq.) that "the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold; and their faces were as men's; and they had hair on the head of women; and their teeth were as the teeth of lions . . . and they had breastplates, as it were breast-plates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle . . . And," it is added, "they had tails like unto蝎子es;" &c., as before.

This symbolism is, therefore, quite as complex as that of

<sup>1</sup> A detail which has greatly relieved the very complicated web of my theories above, who am now carrying in this great and good work of Apocalyptic achievement beyond the mere bringing forth of wool! How difficult a thing also is the mystery of goliath compared to his charge! See Job i. 8, &c., and consider good profit thereby! A very proper person indeed, to take upon himself to explain the Apocalyptic of St. John!

<sup>2</sup> The ancient sages, and notable ones of them, under the Law, are often named here, i.e. (1) under the Gospel, it is Apollyon; but note on this when we come to Rev. xvi. below.

<sup>3</sup> Matt. xxiv. 34, &c.

the Cherubim, to which it is apparently opposed as the war-machinery of Satan: and the probability is, that it must be concealed as in that case, by an induction of the several particulars to be found in various parts of Scripture.

We have seen, already, what the period of its action was, and of what sort: viz., that of the latter half of Daniel's last mystic work: its work was that of destruction. If we turn to Joel (chap. ii. 1, seqq.), we shall find sufficient information as to these warlike locusts: "The day of the Lord cometh," says the Prophet, "for it is near at hand; a day of darkness... a great tumult and a strong: these shall have been like them:... a fire devoureth before them; and behind them a flame burneth... yea, nothing shall escape them. The appearance of them is as the appearance of horses; and as horses run shall they run. Like the noise of chariots... shall they leap... as a strong people set in battle array.... The earth shall quake before them, and the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining."

It has been very generally supposed, that an army of locusts is here meant, and that some such calamity was accordingly inflicted on the Jews: and this, verse 33 below has been thought to confirm. No such event, however, appears ever to have taken place. But it may be true, that the great people and strong, &c. (verse 11) were a bad people, and were named locusts from their numerous and destructive character: and, I think, there is enough given here to establish this.

For, first, "the day of the Lord" can be no other than the period in which God's judgments were to be passed out, first on the Jews, and secondly on the beaten Roman Empire, as abundantly shown here and elsewhere.<sup>4</sup> The fiery judgment here doth (upon verse 8) so necessarily fall as often brought before us by the Prophets, Isaiah, Jeremiah,

<sup>4</sup> Mal. iii. 1, &c. This is that great and dreadful day of the Lord, as often spoken of by the Prophets: the coming of whom here has no time. Mal. iii. 11.

<sup>5</sup> "Chosen from all the rest" i.e. the power prevailing. Dan. viii. 17. 18. 22.

<sup>6</sup> See my letter to Mr. Bates, p. 32, seq., &c. in this mystic power army. See Hch. viii. 10—12.

<sup>7</sup> It is in my longer work, or "Inquiry," &c.

and Israel in particular. In verse 10, too, "The earth," it is said, "shall quake . . . the houses . . . tremble; the sun and the moon shall be dark. And the Lord shall utter his voice before his army," &c. But St. Paul has supplied us, as noted above, with an fulfil his relation of all such places. His words are (Heb. xi. 27), "He was more than a son of earth, but more . . . He hath promised, saying, For we are [sons] not of the earth only, but also of heaven." His explanation is, "And this [is] for we are more, according to reasoning of those things that are visible, as things that are made, that those things which cannot be shaken may remain. Wherefore," he adds, "we reasoning a kingdom which cannot be moved," &c., i.e. the Kingdom to be given to the Son of Man under the whole heaven, after the shaking should have taken place.

But the sun and moon were now to be darkened; and so dark, in the next chapter (ver. 11, seq.), "Miserabilis, misericordia," says he, "in the safety of darkness: for the day of the Lord [as before] is near," &c. "The sun and the moon shall be darkened," &c. So also our Lord (Matt. xxiv. 29), "Immediately after the tribulation of those days," i.e. in which Jerusalem should fall, "shall the sun be darkened, and the moon shall not give her light . . . and the powers of heaven shall be shaken," i.e. even in their fall, as before. And again, St. Peter (Acta ii. 27, seq.) applies a place, here (act. ii. 28) to the very period generally—i.e. the overthrow of Jerusalem. These predictions apply, therefore, to these particular times, and the destroying army, so described, must necessarily be that of *Western Rome*, and the destruction mentioned, that of *Jerusalem*,<sup>4</sup> to be followed by that of this power also, as likewise intimated by Joel (chap. ii. 30, 31) in the victory to be obtained by the prophetic *Armament* over S. I.

That *armies*, not *hosts*, were had in view by St. John, will also appear probable from the following passage of Nahum, which, it is not unlikely, he had under eye (chap. viii. 13), "By overthrow as the forests [i.e. numerous and destructive], and by capture as the great grapevines," &c. The metaphor here clearly is, to describe an army, destructive as locusts;

<sup>4</sup> But the sun, and moon particular, portent of this is given by Moses, Exod. xxvii. 49—51, and here the *host* must be *Western Rome*, for in the next by "Then the very *host* here predicted took place.

<sup>5</sup> Fostering, evidently, the fall of the original Babylon. Comp. chap. ii.

and the same is necessarily the case in the context of Joel: not the contrary. St. John adds: "Their faces were as the face of men." In Daniel (chap. viii. 8), the Little horn,--the power evidently had in view here,--had eyes like the eyes of a man, and a mouth speaking great (i. e. hurtful) things; but the winds, had the face of a man, but might, of course, be naturally applied to a human as to a lion, or bear.

These having hair like that of women, should seem to apply to princesses and great men,--as the crown just mentioned most, in kings,--for, in these days, it was the fashion with such to snarl the hair, as may be seen on the reliefs of Nineveh, Persepolis, &c. In like manner, the breast-plates of our men must have been intended to point out warriors. In Joel, again (chap. i. 8), the nation that was to come upon Judea, was to have the teeth of a lion, and the ravenousness of a great bear. Here also, the bears have the teeth of lions. The same people must therefore be meant.

St. John, however, gives another and varied description of his army a little lower down (ver. 18, 19, 20, 21): "I saw," says he, "the horses" (i. e. beasts, like horses), "and them that sat on them, having breast-plates of gold, and of jacinth, and diamonds" (before "of" omitt.); "and the heads of the horses were as the heads of lions: and out of their mouths issued fire, and smoke, and brimstone." It is added, "Their power is in their mouth and in their tails, for their tails were like unto serpents, and had heads, and with them they do hurt." Variations not unlike these, are found in the several descriptions of the Cherubim, and yet it is evident that some one thing was intended to be taught in them all. We have here, moreover, not only beasts which would hurt, as in Daniel: we also have the addition of wings and mouths in their tails, with which they were likewise empowered to hurt. But among the Jews, false Prophets were designated as such,<sup>4</sup> and there can be no doubt, such were intended here.

<sup>4</sup> Cf. Daniel's fourth dream, chap. viii. 2, 3, 4. In Rev. xii, the mouth of the very Beast is, as the mouth of a lion, of which more presently.

† These monsters are, therefore, doubtless mentioned, i. e. both their heads and tails have a mouth, and with these mouths they do hurt; their principal or bestialities, by this interpretation their subterranean claws, by the mouths in their tails. Daniel (viii. 21), teaches us, that "The Prophet that troubleth thee, he is as the wind." In Rev. xii. 14, a beast is made running up out of the earth which had just issued like a dragon, and another, like with his mouth as a dragon;

But there was apparently, this important reason for the variety just noticed in the description; viz. for the purpose of calling our attention to other predictions of the Old Testament, looking especially upon the times and events now before us; and, if we turn to Ezekiel (chap. xxvii. 4 seq.) we shall, I think, find it. The prediction here is of the fall of Tyre, the land of Phœnicia. — "I will bring the flood, and all these eras, forces, and dispensers; all of them clothed with all sorts of armor, are a great company." To Tyre is now added Phenæ, Ethiopia, Lydia, Gomer, and the house of Togarmah of the north quarters, and many people with these. That is, as it should seem, all the great northern powers.

Of Tyre it is also said (ver. 11), "They shall come up against my people Israel as a cloud to cover the land;" i.e. as a vast flight of locusts, which brings us in each part of this description to the locusts, locusts, and locusts, of St. John, sufficiently exact. And here (Ezek. viii. ver. 8), the period for this is fixed in the terms, "In the four and twenty months that shall come;" and (ib. 10), "It shall be in the four and twenty months." And the period of these has been sufficiently determined above, and elsewhere<sup>1</sup> viz. to be the last week of Daniel's seventy. But here, the latter portion of it must be meant, because in this all the heathen (Phænæ, Phenæ, &c.) were to be subdu'd; and they all were actually subdu'd within it, to the rule of Christ.

But this could suppose us with another variety, involving a particular of great moment in this question. We have seen, that the terms *seven days*, and *seven years*, are here used as equivalents. We have also seen above, that a week of seven days, mystically considered, is given by Daniel as the

, and he assault the wall — to smite the great tree," i.e. the blasphemous Little Horn. And with these were the heathen powers of that period; they were made magnitudes, and were the main active in endeavoring to alienate men from their God, and in furthering the interests of the powers. And here it is said (Chap. xii. 6), that "the root" i.e. the false prophet, "thrust the third part of the stars of heaven out of the sky and then is the earth;" i.e. he destroyed a considerable number of God's servants, which is the root of that (ver. 21), "All," i.e. the Little Horn, "was done unto the people, and unto the stars in the present," &c. See also my larger work, p. 482, seq.

<sup>1</sup> My larger work, or Inquiry on Prophecy, p. 481, seq.

period in which the New Covenant should be preached and established. But here, Ezekiel (xxix. 8) evidently makes this a period of seven years, which is a remarkable variation in the mystical language of prophecy, and should admonish us, that it will be in vain to endeavor to make out its meaning by any arbitrary rules—which may appear good and plausible enough,—or in any way, except by a careful inquiry into the range of the Prophets, or, what Bacon would style, interpretation of these: and this can be done, by nothing short of an induction of particular drawn from them.

The object of this variety is then, as it should seem, to enable us to understand such places in St. John, and the Prophets, as otherwise we never could. Daniel's work of seven days,—equivalent here to Ezekiel's period of seven years,—is, we find, divided into two parts, negatively considered halves, or, of three days and a half; as already shown. We also have *forty-two months*, or *twelve hundred and sixty days*, alternated with these.\* These terms then will determine, in like manner, the halves, mystically considered, of the seven years' period of Ezekiel. In other places, the same period is said to be a day (i.e. "the great day of the Lord" (Lam. viii. 13)), and it is then divided into the evening and morning: in other places again, it is styled a year; and then it is divided into summer and winter.† So that, although the stated numerical number is changed, the analogy observable in the division of its parts is the same in all, as restricted thereto by the same great events which take place within them.

We have also other particulars here, calculated to throw light on the considerations before us. We have, for example, the burying of the multitude, i. e. of *Humanity*, in the land of Israel (xxx. 11, 12); while the *seven months*,† which this should signify, should be a *respite* on the day, in which God should be glorified: i. e. in all the *Heavens*, and in which (xxx. 10, 11) the *fruit* of *honey*, *chariot*, and of *eighty men*, should constitute a *fruit* for every *land* of the *field* and *scattered* *soil* of the *heavens*; which ap-

\* As will appear in the sequel, and as shown in my larger work on *Prophecy*, pp. 166, 167—168.

† *Baruch*, viii. 4.

† Which is another variety in the mystical language, estimating the day apparently of the Prophet's seven years' period.

early brings before us the fall of the armies of the north, as scattered in the locust-like warfare of St. John<sup>17</sup> ; and this again, to be effected on the great day of the Lord, &c., which is the same thing, in the year for the recompence of the controversy of His Zion<sup>18</sup>. Be it now observed, the Burying here of the hosts of the north, is in chapter xxvi. 1. that of Medoch and Tabel, &c., Gog and Magog (ver. 28), and is one great, all the opposing force of the Gentile world. And at this time, as in the prophecy of our Lord, &c., already considered, the sun was to be covered over with a cloud, the stars lost in gloom and light, and the stars to be darker which is the character generally given of this great and dreadful day of the Lord. The fall of the nations before the Son of man, however, is numerously given by Ezekiel, is carried out through several chapters in Isaiah and Jeremiah, all of which are evidently looked, in one way or other, to this great day as that of their accomplishment<sup>19</sup>.

Whether we have here, therefore, seven days, seven years, or seven months, one year, or one day, the period cannot be clearly seen and the same<sup>20</sup>; yet, that commencing with the resurrection of our Lord, and ending with the fall of the Little Horn, or Antichrist<sup>21</sup>; or, which is the same thing, that in which Constantine the Great became sole ruler of the Roman Empire. And again, whatever the duration of the adversary may be, these principal in one; viz. Satan, or the great red dragon, and old serpent; his minister in the Little Horn; his, the false prophet. Gog, Magog, &c., may therefore be summed up by the Psalmist, "May all the nations rage!" &c.; then fall, in his "The Lord shall laugh them

<sup>17</sup> And is cited (Bar. xii. 17, seqq.) as fulfilled in the fall of the capital Babylon (named in ver. 18, seqq.), and upon the scattered reign of the line of man (ib. 19, seq.). And we see now too, that the Roman, the Greek, and the Latin Peoples, were scattered far and wide. In, therefore, of territory, that is the same great and glorious event all the world. I may be told indeed, as I have been, that this sort of history is lengthy and perplexing. Be it so; but can any history be so great for establishing Divine truth? And, if possible! when and where happen to be perplexed, of course, by the care and attention necessary in such cases, it will not extremely follow that the person is wrong. But, on this, in the tenth case, he reflected in an other way; there is no royal road out. This must be studied in all whose opinions diverse regard of the rest I make no account.

<sup>18</sup> Isa. xix. 18, &c.

in season, and shall break them in pieces like a potter's vessel" (Psa. 2: 9, 10 seqq.).

We have, then, in the parsons of the Revelation now brought under review, a compound set of symbols, intended to direct us, as in a vision, to several predictions of the Prophets, and thus to teach us that all these have nothing more or less in their spirit and intention, than "*testimony to Jesus*." The symbols and metaphors are indeed various, mixed, and complex, and apparently broken; but this is nothing more than what any writer, or speaker, would be at liberty to make, especially if treated in the schools.

\* Of the northern powers, Gog, Magog, Skanderbeg, and Tibet, we have no mention in the Prophecy, except in Revelation, and of Tibet more, but not less, than the sending of the Gospel to that people is forecast. Of the fall of the rest of the nations we have absolute revelation. See Daniel xviij — xxiij, &c. In Chap. xxxix the fall of Rome is particularly dwelt upon; while it is noted that all nations share in the flood. In verse 8, the fall of the Roman Empire is fixed for the period of time. In the xix<sup>th</sup> cent., this is realized, and the same step passed, and here Egypt's fall is forecast. From this point to Chap. xlii, the fall of the other nations is predicted, the last of which is Babylon, which is foretold by St. John in the Revelation, and under its fall, that of all the human species of the Church, and of human Rome partnership, in Italy, begins.

of the East, where a much greater latitude is allowed to the imagination than is among ourselves; and where, from the greater warmth of the climate, the course of thought is accustomed to take a much more rapid and irregular course than in our more northern and colder regions. If, however, we make the things intended to be taught, rather than our own ingenious technicalities, the guides in our inquiries; and prefer truth to our own ease, pleasure, or popularity, we shall find no difficulty whatever in tracing out and ascertaining, all that is necessary for understanding the terms, symbols<sup>4</sup>, signs, and events, of all prophecy. And, as the inquiry before us will afford ample exemplification of the principles now advanced and recommended, it will not be necessary to follow out the elementary part of the question farther, than to lay down a few rules, grounded on the above considerations.

And I. Let a supreme love of truth be at the bottom of all our investigations, and govern all our conclusions. —

"A very good paper on the Letters and Types of the Old Testament History, and their Apocalyptic usage, will be found in the Journal of Moral Literature for July 1856, pp. 114-115, in which the reader is referred to the same Number of December, noticed above, which is of "uniting together the most contrary systems." The reader will see, as I find he may from my former work, how much credit might be attached to this if I have not, certainly, done as he and his school usually have, assumed that one symbol necessarily signifies one thing, another, another. I have deemed it right to investigate rather than assume. If my investigations have been bad, and my opinions wrong, then let them be shown. But this is not the province of the good school. They are they who ought to speak, and, as long as the public are content with them, they need not carry the matter farther, and they will not. — *as p. 115* the judgments delivered in the one page only (ib. p. 115), "Instead of holding, as usual," &c. — "all is vague and indistinct," — "beyond that we find nothing." — "He has thrown the string opinion" . . . "widely different, as ordinary readers would regard them," — "we thought that . . . was unscriptural" — "as a dogma unscriptural" . . . "as still more" — "By the apocalyptic terms." Thus, as to my use of parallel passages. "It is the positive" . . . "to quote almost every passage in the Scripture in which any of the principal words" . . . "happen to occur" — (p. 115) "having no connection whatever with the subject, except a verbal one." Here, I must say, is other evidence of suspicion, recent, and natural, to help the world to judge; and this comes from perhaps the most popular writer of the whole school! And this is not without marvelous ability and force of mind!

† But, whatever may now generally prove, certain it is, that "few, or entirely, will have, as 'that,' 'cross' opinion will."

II. Let our rules and grounds of interpretation be drawn from the Scriptures themselves, and not from any previously-entertained notions.<sup>4</sup>

III. Let them be based as we understand an induction of particular as possible.<sup>5</sup>

IV. Let things, not a mere dependence upon words, or other verbalisation, govern us in the choice of parallels; and, indeed, in every portion of our inquiries.

V. If Holy Scripture will supply us with the means of distinguishing its events, with their times, let us most carefully notice and apply them.

VI. If, again, it will provide us with enough within itself, to unravel all its figurative, enigmatical, and other methods of representation, let us not have recourse to foreign aids for that purpose.<sup>6</sup>

VII. As the law was a shadow of good things to come, and as the Prophets ministered under it for our edification, let us be careful in duly separating its shadow, types, &c., from the realities, antitypes, &c., which these shadowed out. Christianity being a purely spiritual system, can in no way concur with the carnal use of Judaism.<sup>7</sup>

VIII. Let us be careful duly to distinguish between Prophecy properly so called, i.e. of events relating to the establishment of the New Covenant; — for all prophecy is, in its proper testimony to Jesus, — and prophecy improperly so

<sup>4</sup> That the Pope is antichrist there can be no doubt, still it is not worth mentioning the famous theory—that either he, or his Church, is represented in the Little Horn of Daniel; this should be passed, not noticed as it generally is the case.

<sup>5</sup> Which, however, is no easier and painful a process to place other parallel systems in better connection; it must be submitted to, if truth is to be had.

<sup>6</sup> Which, it does, as will appear from this and my former work on this subject. Its symbols, figures, and the like, are directly plain and certain, and not subject to arbitrary application, as of things and times, nor particularly propounded while living.

<sup>7</sup> Jews, Indians, Romans, Russians, the Nationalists of Germany, and, in short, all mere members of Holy Writ, not serving its spiritual character, are progressively moving in these logically reverse, and rapidly retrograde, as it is there they consist of the “superseded operation” of those in the last appeal to themselves, until a Christian could possibly be supernaturally created!

called, i. e. doctrines, which are linked either to time or place.\*

13. And, as the object of the Bible is, to teach and to urge true spiritual religion, we must be careful to observe to what kinds of persons its promises, and threats, are respectively addressed, whether to Jews, or Christians, who are spiritually and truly such, or to those only who bear these names.†

14. And, as we know of no authoritative exposition of the Old Testament except the *Kosha*, let us be careful always to test and guide our inquiries on the former, by the declarations of the latter;‡ and, the more earnestly this is carried out, the better. Single passages in either of these we may misunderstand; but, when we stand outside of the light, to be obtained from many, this is not likely to be the case.

It will be readily perceived by those who have been willing to see, and bent to understand, that the Bible is by no means so dark and mysterious a book as men have, by their very clever devices, managed to make it, and particularly in this most instructive, most-finely hidden, and rare word of prophecy: and this is manifested, more or less, in the just development of every other. Under the more liberal and widely-extended system of inquiry here recommended and exemplified, the interpreter will not be left, as he has been, to grope as in darkness, even in the noon-day, and to mark his course with guessing at this or that; he will now have Scripture itself,

\* Making in more measure with the popular writers of the day, than to apply these parenthetically, and hence to leave their comments out of our present consideration of these.

† At this date we had been fully satisfied in the question about Jewish restoration in Palestine would, long ago, have been cast in the main and the last. We would have been sure, that every protest made by that people had been fulfilled to the very letter.

‡ The consideration is all important on the question of prophecy; for, if it may be reasonably affirmed, that quite enough is given to the New Testament to determine all that is most important in its entire and full understanding, and that this would have been, even long ago, had not the very ingenious pretensions of Mr. Balaam so fully occupied the minds of men.

§ There is a very sensible paper in the "Journal of Biblical Literature" for October 1858, p. 299, seq., on the evidence of Lactantius exhibited in the histories of Minucius and Melito. The writer, who signs himself T. P., is evidently a person of extraordinary ability, and the system which he has constructed,

In the most exact and abundant parallelism, in diversified tropology, and in pure spirituality, to guide him safely through the otherwise difficult and unexplored length and breadth of his declensions. Neither the solidity of Jewish exposition, nor the pretty conceits drawn from the heathen classics, the verbal parallelism of particular constructions, which is common enough in all languages,—will now be allowed to engage his whole attention, or to fetter away his strength: he will be in possession of something more substantial, natural, easy, and obvious: and his results will, in the same proportion, be more satisfactory, true, and edifying.

and that which will avoid the incongruities of the whole narrative, and quadrangle with the scope of the New Testament, he will find followed out 'In the end of my former work, in an effort which he has not perhaps imagined.

## SECT. 2

### ON THE VISIONS OF DANIEL.

We now come to the Vision of Daniel; and, as these have been considered at some length in my larger work, I shall now dwell only on what is most important as to the great events and times had in view by the Prophet, applying such new matter as may seem necessary.

The first of these Visions is found in chapter 2.; and we are there told, that the Image seen by Nebuchadnezzar (ver. 32, seq.) represented four successive universal Empires: of these, he was the first: and, according to the Commentators, and the nature of the case, British Rome was the last. For the fact is, no four successive universal Empires are known to have existed, except those beginning with Babylon, and ending with British Rome. The last Empire was, again, to be succeeded by another, out Scarcis; for it was to be set up by the God of heaven, and was never to end (ver. 44, seq.); and this must of necessity be the kingdom of Christ; for no other Empire can be so described.

We are told (ver. 31, 36, seq.), that a Stone, cut out of the mountain without hands, to struck the Image in his feet which were of iron and clay, that the image was broken in pieces, and an utterly carried away, that not a particle of it remained: that then, the stone grew into a great mountain and filled the whole earth.

But it was the feet of the image which the stone so struck and broke. Taking then the head of the Image to symbolise Babylon, the first man of necessity symbolises British Rome in its first times. The stone, so striking the Image, must also of necessity symbolise Christ's kingdom: for in no otherwise can it be said to have filled the whole earth: it must also necessarily be the fifth kingdom or Empire, which should succeed the first four of the Prophet, and which should never end.

But, both the legs and feet together represent the fourth Empire: the feet as latter period. The legs of <sup>our</sup> man, do you

\* In these all here, the empire is said to be strong as iron: it was in the latter days only, that every day became mixed up with it.

but, represent the former more healthy and vigorous one. It is represented, therefore, as consisting of two essentially different parts, or characters: one strong, the other weak. But, the weaker part was weaker, and then the whole was so twisted away, that not a particle remained: rotting, as it should seem, that nothing should intervene between the full of this power, and the establishment of the fifth Empire, or Kingdom of Christ, to which none other should succeed. But we know when this power fell; as we also do that, upon its fall, the Kingdom of heaven, or Christ, was immediately established. Papal Rome cannot, therefore, possibly be any prolongation of Daniel's fourth empire: this is clearly impossible.

We have also another particular here, which we must notice: viz. (verse 46), "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed. But" these days" necessarily occupy the place of the four and five, which we are told were of iron and clay clay. It is to the destruction of these, again, that the growth of the stone immediately succeeds, and fills the whole earth. It must be, therefore, also to the kings mentioned here,—represented apparently by the two, — that this kingdom of the stone, i.e. of Christ's Kingdom, should succeed, should commence, and never end. These kings may therefore be supposed, in a mystical sense to be, as the eighth tree, a round number, and signifying a whole series.

We have seen too above (p. 19), that the Desolator, upon whose destruction was to be poured at the close of Daniel's seventh week, must be the lower Roman empire: for it was that which desolated Jerusalem. But, the power brought before us here in chap. 2, must also be the lower Roman empire: for no other universal empire did then exist; and on its fall, under Constantine the Great, the empire of Christ was erected (*de facto*) throughout the whole world.<sup>1</sup> In the former case, this was to be at the end of Daniel's seventh week; the established kingdom, therefore, in the latter, must have taken place, also at the end of the week. And consequently, the times and events before us, in each case, are identically the same.

If we now pass on to the next vision of Daniel (chap. viii.),

<sup>1</sup> Of which more presently  
a. 7

Jerusalem, and make war with the saints of Christ's kingdom.

It is likewise further said (ver. 8, 10, 12), that, in this his latter state, it should have a mouth speaking great things, and even great words against the Most High,—and then, when exceeding and His saints. It is also said (ver. 8) that three of the former horns should be plucked up by the roots before it : and (ver. 12), that before it three horns should fall. We have seen what this power must necessarily be ; let us now see, whether the particular horn given, will not sufficiently confirm our conclusions on this point.

In the first place, then, as this last and Little Horn grew up after<sup>8</sup> the preceding ten, it could not be any three of them that three to fall before him : this must be impossible : nor, for the same reason, could he pluck any three of these up by the roots. Some other three horns or powers must, therefore, be intent : and, as we shall find something said of these in our next vision (chap. viii.), let us now see what that will supply.

We are informed then (ver. 10), that, out of one of the twelve horns which sprung out of the broken horn of Alexander the Great,<sup>9</sup> there came forth a little horn which waxed exceeding great toward the south, and toward the east, and toward the pleasant land : i.e. that the Little Horn, which came forth out of one of these four, waxed great by extending itself in these directions. And these sufficiently show, that it must have been situated in the west. It was, therefore, in His smaller estate, as one of the preceding four, and held its locality : from this, too, it grew into a Great Horn. But Alexander himself held this locality, and had in his manner extended his power, and become great. But his locality was Macedonia.

Now, as early as 160 years before Christ,<sup>10</sup> the Roman power became possessed of Macedonia, &c. &c. In the latter time of Alexander's successor, just as Daniel has also said (ver. 82) should be the case of, and from this point, it did extend itself to the

<sup>8</sup> Indeed, as proposed by most, is impossible.

<sup>9</sup> That the third numbered vision of Daniel was that of Alexander the Great, has been done sufficiently at length in my remarks (History, Preface, p. 112-13) in the hypothesis of Dr. Tindal.

<sup>10</sup> See my larger work, p. 116, seq.

<sup>11</sup> And the King, or King, of *Jerusalem*, can be no other than the son of your predecessor, who should sweep and destroy Jerusalem, Dan. xixii. 26, seq., &c. in *Jerusalem*, Dan. vi. 40.

south, the north, and the east—and was then, and not till then, an universal Empire: before this period, and as originating in Rome, and having great possessions on the west, it was not even a Little Horn in the estimation of our Prophets, because it then affected in no way his great question. And, just as Media-Persia succeeded to the usurped rule of Babylon or Assyria, so did that of Alexander to this; and Rome, by gradual approaches of course, to that of Alexander: the mere interregnum of his successor being as nothing in this respect, although serving as an important link in the chain of these events, and so far identifying, beyond all possible doubt, the succession of Rome to the empire of these his predecessors. As to *origin*, therefore, this Little, but growing, Horn, it was Roman: but, as to its universal rule, it was Greek, and of that of Alexander. So also, as to Alexander himself, his original locality was Greek, and Macedonian: but that of his power was from Down the Nile. And, in like manner, the things denounced, even against Babylon by the Prophets, are, by St. John, applied to its distant successor, *leaden Rome*:<sup>2</sup> because it did,—as Babylon had done before it,—persecute the saints of the Most High, and was the mother of harlots to the Church of God.

But, we have other marks fully identifying this second Little Horn with leaden Rome, and with earliest (chap. vii.). First, *mag. Horn the daily sacrifice was taken away, and the place of the sanctuary cast down.*<sup>3</sup> Of the fact, that the Roman power took away the daily sacrifice, and cast down the place of its sanctuary, it is impossible to doubt: this is matter of history; viz., that Titus, during the reign of his father Vespasian, destroyed Jerusalem by destroying both the city and the sanctuary. It has been shown above, that our former Little Horn did this: these two Little Horns must, therefore, symbolize identically the same power, and not within precisely the same period of time.

There are also other properties belonging to this Little Horn, which we shall now notice. As cited above, he speaks great things: . . . . great words, against the Most High: But here (chap. viii. 11), “he magnified himself even to the Prince of the host, . . . .” and (ver. 22) “he should also stand up against the Prince

<sup>2</sup> Rev. vii. 8, as shown in that place above, p. 2.

of power, but he should be beaten without hand?" which last phrase identifies itself with what we have in the first vision, the "stone cast out without hands, which smote the image," *i.e.*, "And we shall presently see, that this is indeed the case. We are now informed, therefore, that the power which should take away the daily sacrifice, and cast down the place of the sanctuary, should make war with the saints, and prevail for three mystical days and a half; should also blaspheme, *i.e.*, against God and His Christ, and he should be beaten without hand; judgment should be inflicted upon him by the Ancient of days, and the kingdom be given unto the Son of Man.

But, as we have said something further on this subject, it may as well be adduced, and considered, now. It is said then (chap. xi., 30, sqq.), "The days of Christus shall come," *i.e.*, *a. a.* from the courts of the Mediterranean,<sup>2</sup> "and they shall . . . take away the daily sacrifice . . . and they that understand among the people shall instruct (they) many; yet they shall fall by the sword, and by flame, by captivity, and by sped many days . . . and some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the truth: because it is yet for a time appointed." But the time appointed for the end, we have ascertained above; and this was the period, in which the days of Christus did, as some, when the power which sent them did take away the daily sacrifice, and destroy by sword, the many of them who understood, and instructed the many; which also made war upon them, the saints of the Most High, even to the time of the end.

The Prophet adds, "that the day (*i.e.*, this rule or power) shall do according to his will: and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished," *i.e.*, as is determined in chapter vi., 87. This power does not, therefore, only speak great things against God, and against the Powers of peace, but he also magnifies himself above every thing that is called God, and this he permission and prosper in, until that which had been determined should be poured out upon him: *i.e.*, a fiery judgment from above. But we know when this took place, as already

<sup>2</sup> See *Bartholomaeus Philby* (in *pl. cap. x.* p. 100), 174, sqq.

shown: we also know who, and what, he was; as we also do, the time both of his ascent and fall.

If we now turn to St. Paul (2 Thess. 2. 2), we shall find him giving these very predictions, and fixing their fulfilment within times very near his own. "That day" (particular time here, "shall not come except there come a falling away" (of descendants, the apostasy, Matt. xxiv. 10, &c.) "first, and then man of sin be revealed, the man of perdition" i.e. a person doomed to death, "who appears and exalteth himself above all that is called God, or that is worshipped: so that he as God abideth in the temple of God, shewing himself that he is God . . . and now goeth about to subdue that he might be revealed in due time . . . only he will now let him will live, until he be taken out of the way. . . And then shall that Wicked be revealed, whom the Lord shall consume, that, by a fiery judgment as in Daniel.

Now it is certain, from the manner in which this is given, that it had been made matter of previous revelation; and equally certain it is, that it is not to be found in Holy Scripture, except in the place of Daniel just quoted: and it has been shown there, to whom and what it most necessarily applies: namely, to that very power which should destroy the City and the sanctuary; should make the very claim to Deity and divine worship, make war against the saints, and all this for "a time, times, and the dividing of time," i.e. to the end of our Prophet's seventieth week; the period reaching from the fall of Jerusalem to the establishment (*de facto*) of the kingdom of the Son of Man over the whole earth; at the end of which, the body of this Beast should be given to the burning flame; so, as our first vision has it, should be broken to pieces, and so carried away that a particle of it should nowhere be found.

St. Paul, however, did not live to the fall of Jerusalem: he suffered under the Emperor Nero, who did not generally persecute the Christians.<sup>2</sup> But Diocletian, his almost immediate successor, did throughout the whole empire; and this was continued, with some intervals of cessation, down to the time of the fall of Licetius, and the sole rule of Constantine the Great. Licetius did, moreover, command in his edict, that he should be called the *Lord* God,; and that his images, which were to be

<sup>2</sup> As shown in my larger work, p. 103, seq.

<sup>3</sup> In p. 344, seq.

placed in the Capitol for public worship (b.), should be made of nothing less precious than silver and gold: and this states the subsequent emperors also made, with more or less ostentation, down to the time of the last.

We have seen, therefore, that St. Paul must necessarily have taken the passage just quoted from Daniel: and that in Daniel it could not but apply to the then Rome, and that, again, from the fall of Jerusalem to the end of the persecutions. We have also seen, that the limit assigned to these, and to the power which inflicted them, is fixed and determined in a manner too certain, either to be mistaken, or unapplied: unless, indeed, the greatest and best authenticated events and times of history are to be cast to the winds, as things on which reliance ought not to be placed — but this no one in his senses will do.

If we now proceed onward to chap. xii, we shall find other similar determining particulars, together with one, declaring that, at the close of these persecutions, prophecy should have its final close and fulfillment. We learn then there (ver. 12) that, "at that time" [i. e. within the period now before us], "there should be a time of trouble, such as never was since there was a nation, even to that same time: and at that time the people shall be delivered, every one that shall be found in the book." Thus our Lord quotes (Matt. xxiv. 21), "For then," says He, "shall be great tribulation, such as was not since the beginning of the world to that time." He adds, as a further prediction, "No, nor ever shall be."

It must be sufficiently obvious from the context here, that the fall of Jerusalem is the beginning of course laid in view. Our Lord adds (ver. 22), "Farewell unto you, This generation shall not pass, till all these things be" [i. e. in progress: "fulfilled" is more than the original says]. Daniel (chap. ix. 26), "The end thereof shall be (as) with a flood: and unto the (extreme) end . . . desolations are determined." Our Lord, "But as the days of Noe were" (with a flood), "so shall also the coming of the Son of Man be." (Compare 2 Pet. ii. 5.) Now, it is as certain as the facts of history can make it, that within that very generation Jerusalem fell: that the Jews were dispersed, and that the Disciples, i. e. every one numbered in the Lamb's book of life, were delivered. And once more, of two grinding at the mill, or working in the field, one was to be taken, and the other left within that period: in other words,

that a variety of human nature should suffer. Which, according even to the foolish Gibbons," was the fact.<sup>1</sup> This was, therefore, indeed a time of tribulation such as the world had never seen; and, according to our Lord, never shall we again: such indeed was this "great and dreadful day of the Lord."<sup>2</sup>

But, how long were these tribulations to continue, according to our Prophet, and the prophecy of our Lord? "How long shall it be to the end of these troubles?" asks an inquirer. The answer is, "for a time, times, and a half." And, as the fall of Jerusalem was to be in the midst of Christ's seventieth week, and its fall was to be the beginning of these troubles, from the event to the end of that week, there should be three thousand days and a half; and, at the end of it, as before, these tribulations should end. Our Lord's words are (John, v. 18, 19), "All these," i.e., wars, &c., "are the beginning of sorrows. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." i.e., after the Gospel should have been so preached and received, then should the end predetermined, and foretold by the Prophets, arrive. We shall presently see, that the Revelation of St. John coincides most exactly with this. Indeed, as the matter is so plain, positive, and definite, it is impossible the case can be otherwise.

This place of Daniel, however,—and to this our Lord likewise gives His testimony,—tells us something more; and, in order to make it the more impressive, it is done with an oath: the words are, “*that when this shall have accomplished its sentence*” (i. e. here, spread abroad far and wide) “*the renown of the holy people, all these things shall be fulfilled.*” The “*holy people*” are now, necessarily, the Believers in Christ. “*Friends*,” says St. Peter (1 Ep. ii. 10, 11), “*a chosen generation, a royal priesthood, an holy nation, a peculiar people, ... which in time past were not a people, but are now the chosen of God.*” (Compare Is. xliii. 8, 10, where this is plainly foretold; also Rom. xi. 25, 26). The things now to be fulfilled, therefore, were those had in view by our Prophet in chaps. ix. 26; and again, chap. xi. 28, where it is said, “*Witness to the end of the matter*” (i. e. of all that immediately precedes); and this contains the war made against the Saints, blasphemy

• Leyden, p. 211, and 220, 230.

against the Most High, the judgment delivered and executed upon the Blasphemer, or Little Horn, and the "Kingdom under the whole heaven, given (*in partem*)<sup>2</sup> to the Son of Man, whose kingdom is an everlasting dominion, and all dominions shall obey Him." All this, again, must necessarily be comprehended in chap. 12, &c. the making an end of sin, the making reconciliation for iniquity, the bringing in of everlasting righteousness, the sealing of "vials and prophecy, and the crowning of the Most Holy; & *c.* the conserving of the New Church<sup>3</sup> by the Holy Ghost at the day of Pentecost.

Our Lord's words to the effect are (Luke xxi. 32), "These be the days of vengeance" (St. Math. translation), "that (*in these*)<sup>4</sup> all terrors which are written may be fulfilled." And here, as before, the fall of Jerusalem is their commencement. (See xxi. 20, 25.) It is added, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled;" &c. If there is any thing certain in prophetic language, with the time of the end, as already determined. And, Was there any thing further to come in past, when these times of the Gentiles should have been fulfilled? Certainly the context hitherto examined promises more, but affirms, as far as its declarations can be understood, that there are no such things remained; and I will affirm, that no man can fairly show, that any such are to be expected.

But there is a place in the Revelation of St. John, so nearly allied to this of Daniel, and is so plain and positive on this point, that it ought to be adduced. It is this (ch. x. 5, 6, 8, 9, 10), "The angel which I saw . . . lifted up his right hand to heaven, and swore by Him that liveth for ever and ever, . . . that . . . time (*i. e.* prophetical time)<sup>5</sup> should be no longer; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets"; *i. e.* of necessity, all prophecy; and, it must follow, that it was in this same time should be no longer.

And, What do we find said when this seventh angel so sounds his trumpet? It is this, "The kingdoms of this world are become the kingdoms of our Lord and of the Christ, and

<sup>2</sup> For the expression, " *in partem*," used here in the original, is never applied to any person, but only to the most holy parts of the Temple.

"We shall reign for ever," which is just what Daniel had foretold when he said, as cited above, that *Jerusalem* is the *city* of the *messiah*; i.e., when the kingdom under the whole *heavens* had been given to the *Son of Man*. But St. John is more full and explicit than Daniel; his words are, "The *mystery* of God should be finished as He hath declared to His *servants* the *prophets*." And may I not ask, What beyond the fulfilling of the promises made to the *Fathers* does the *mystery* consist? I may say, My researches,—which have been long-continued and severe,—have supplied me with nothing beyond these; and I will venture to predict, that no researches of any man ever will. But, if the kingdom of Christ has not been fully established, and if believers are not complete in *Him*; then is His salvation not a finished work, the New *Covenant* has not been established, nor have the promises given to the *Fathers* been made good:—which is absurd and false.

But to proceed. Must not St. John, as rather the *Holy Ghost* the teacher, have best had before him the place of Daniel just cited? I cannot help the long he had; but be this as it may, it is sufficiently certain that the several places in Daniel, all bearing on this subject, and located as they are, as above shown, sufficiently determine the period of this in St. John. The kingdom of this world did beyond the kingdomdoms of Christ (*in partis* when the last *Pesherat* fell); and then, of necessity, the end had come: then also was prophesied that to be no longer; and then too was all the *mystery* of God finished, as declared to the *Prophets*; for then, however, was the power of the *holy people* spread abroad far and wide, even to the extremities of the habitable globe.

We have one consideration more to touch upon here: it is, as to the extent to which prophecy, the spiritual teaching, and history inform us, the kingdom of the *Son of Man* should spread. Daniel thus says, "the *despots* and *despised*, and the *prisoners* of the *despotism* under the *whole* *heavens*, shall be given to the *people* of the *humble* of the *Most High*." (Ch. vii. 27.) And (ib. 14), "all *people*, *nations*, and *languages* shall serve *Him*," &c. We have seen at what period this should take effect. Let us ascertain the mind of St. Paul on this point.

He says then (Rom. xvi. 25 seq.) that "the *mystery*, which was kept secret under the *world* before, but now is made manifest,

and by the seraphim of the prophets, according to the commandment of the everlasting God, made known unto all, *therefore for the obedience of faith.*" It must be impossible surely to misunderstand this. The Apostle tells us plainly, that the mystery of Christ had now been made manifest and known to all nations, both by preaching according to the commandment of God, and by the Prophets. This narration of the mystery, therefore, had now been made known, just as the Prophets had predicted it should be, in every nation under heaven.

The same Apostle says again (Gal. 1. 8), "The Gospel . . . is now made known, or that is in all the world; and strengtheneth both flesh and spirit" (not "spirit," as good Mr. Ellicott affirms). And again (ib. ver. 82), . . . *The gospel which ye have heard, and which was preached to every creature which is under heaven.*" See. And again (Eph. 1. 10), "Firstly . . . their sound went unto all the earth, and their words unto the ends of the world." And this, again, is in strict conformity with the commission which Christ gave to his Apostles, viz. "It shall be my burden unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." For this purpose they were vested with miraculous powers: those they put forth; the Lord working with them with signs and wonders; and the consequence was, that revelation of the mystery was made known unto all nations for the obedience of faith; in other words, for the full and final establishment of the kingdom of the Son of Man: and this, again, within the period determined for it, as above shown.

Within the life-time of St. Paul, however, neither was the whole work of establishment completed (Heb. 1. 2), nor was the whole time for this fulfilled.<sup>2</sup> History, as far as we have

<sup>2</sup> Let us not however misunderstand, and as the matter of the mystery is, take up and confound together the character of Christianity as revealed by the Prophets, *i.e.*, *and* by Jesus. Christ had, as we know, all power both to know and earth assigned to Him upon His resurrection (Matt. xxviii. 18, 19, 20), i.e., *to* *put*; and His *divine* *privileges* were communicated to go forth and to preach this. The gift of the Holy Ghost (Acts x. 19, 20, 21) constituted their *inspiration* to others, just as the descent of the Spirit upon His, was to His *body*, (Matt. x. 19-20). The Church, therefore, of the *holy* and *divine* *and* *ascended* *christianity*, *the* *true* *whole* *Catholic* *Church* of Christ, and was perfect and complete, both as to its authority and doctrine. Prophecy was here fulfilled, as the *in these points* are *described* (see in Part I and II particularly). *Whereby*

it, teaches us, that the Apostles and their successors preached, only in the larger towns and cities; but that it was under the milder Emperors that the remoter and smaller localities were evangelized.<sup>2</sup> All that the Apostles and their successors could possibly do, certainly was done; the seed was abundantly sown, which, under the nurture of Him who is King of kings and Lord of lords, did grow up into a great, and everlasting enduring tree.

It would be endless to give all the testimonies of history to this effect: some have been given in my larger work on this subject;<sup>3</sup> others will be found in a work of Fabriano, entitled *Lez Sante Discorsi*; abundance in the *Oratio de Redditione Constantini*, towards the end; in *Laetationis De rebus evanagelicas*, *Terullianus*, *Cyprianus*, and others, as far, at least, as the circumstances of the times of such would permit: for the earlier of these lived not, either to see the whole work finished, or the time for that fulfilled; but, as far as they could give testimony, they have given it fully, and, no doubt, faithfully.<sup>4</sup>

And, if we do not mislead all the wise, our question,—which goes to prove that all prophecy was filled within the time prescribed for it by the several writers,—is not in the least affected on this account. It was then left to the influence of his doctrine, and the power promised from above to spread these: men were called upon, as reasonable creatures, to cultivate these, and to expect accordingly either endless blessings at God's right hand, or endless destruction where their womb should not do, nor their fire be quenched, as the case might

be to elect and prove. *Ad hoc*, in *Scripturae* were everywhere to be pointed and received; and, in order to make Christ's Kingdom that of the Kingdom of the world also, and a real minister is that of *Sanctissima Romana* and his predecessors, universal political authority was likewise to be his property *de jure*. Prophecy required this; and this it had at the appointed time his prophecy required; though the universal continuance of these, and dynasties, to which it is now left, cannot however be, except under the superintendence of God himself in the people. Much has been written; and it is hard not, with such mere effected a wholly unfeigned spiritual Church, as it never could have been founded, and the consequence is, Christianity being now a purely spiritual system, a mere village they consider the whole Catholic Church.

<sup>2</sup> See my larger work, pp. 334, 444, 500.

<sup>3</sup> Page 628, *supr. sic.*

<sup>4</sup> See the Preface to my larger work, p. 11. 1691, and these *Palmarum* *tempora.*

be : which is just what the nature of man requires, and is most reasonable to believe the Divine Being would lay before him, both for his instruction, and to call forth the best energies of his faith and hope.—But of the more hereafter.

To conclude, then, on the Vision of this Prophet. It must be as certain as words and facts can make it, that *Babylon Rome* must be the last of the four universal monarchies, symbolized by the great image of Nebuchadnezzar's dream; no such extension of universal monarchies ever having existed before; and none can hereafter. *Babylon Rome* was, therefore, — were-making, and given to demonstrate that,—the last of those of necessity. Now the fall of that was, according to this vision, to be succeeded by a fifth, marauding, and universal Empire, of a heavenly nature, for the God of heaven was to set it up. And the kingdom of Christ was, in fact, everywhere erected by the successive preaching and power of the Apostles, their successors, and immediate successors: and, against this kingdom, our Lord has declared, the gates of hell shall never prevail. This vision has, therefore, had its complete and perfect fulfillment.

It has also been shown, that the vision contained in the seventh and eighth chapters of this Prophet, as illustrated by portions of the eleventh and twelfth, and as particularly illustrated by certain portions of the eleventh, have for their objects the same events and times with those of the second. The week, again, begins before as the coming and cutting off of the *Mezdiah*, same time before the fall of Jerusalem. But, as we know when that coming and cutting off took place, we also know, that of the *clerk*, or *thesaurus*, of our Prophet's *plump ninth week*. We next have his *seventeenth week* for the magnifying of the new *Covenant* with mankind generally, of necessity, i.e., both Jews and Gentiles, and making the latter to rejoice with *God's people*. Within this, the City and the Temple were destined to fall: after which, even in the resurrection and end, desolation, war, and the like, were to be continued. But, at the end the *Desolator* himself was to fall, and to rise no more. And we know when this took place.

In our seventh and eighth chapters the origin, character, deeds, and fall, of the *Latin Horn* are particularly dwelt upon; and here, as this Agent was blasphemously to assume the character and worship of *Deity*, who is to preserve the saints of

the Most High for a time, times, and a half, i.e. during the latter half (symbolically speaking) of the thousand week of our Prophet, to take away the daily sacrifice, and to overturn the place of the sanctuary; it is obvious that he is literally the true Agent with the Powers who should come and destroy the City and Country as our sixth plague, and should himself, at the end of this period, fall; and who, according to our first, second, and third visions, should be succeeded by the empire of the Son of Man, which should be universal and perpetual. To this, as also shown, the prophecy of our Lord (Matt. xxi, 43) affords abundant confirmation, as indeed does the teaching of all the Apostles. On the great events here brought before us, I say, both prediction and history most exactly agree. The times of these events are equally well defined and attested; and thus, again, with a clearness and precision which no power or wisdom, either earthly or heavenly, can possibly affect; and which, I will affirm, none ever will affect in the least possible degree.

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## SECT. II.

### ON THE TIMES, EVENTS, AND DOCTRINES OF THE REVELATION OF ST. JOHN.

Having, then, so far laid down and illustrated our principles of interpretation, as it regards both plain and figurative language, and determined the times of the great and commanding events of prophecy, as located in the visions of Daniel; we now come to show, as briefly as we can, that the three first and two last chapters of the Revelation of St. John refer to these same times and events, and that the doctrines found therein are those, and those only, of *Apostolical Christianity*.

The address, then, of St. John, directed to the seven churches of Asia, was, of necessity, *hence referred to churches Apostolically established*; and, of the Scripture, and strictly parallel Scripture, cited in these, or the doctrines urged, or the events and times referred to in them, are also found cited, urged, and dwelt on, respectively, in the last two chapters of the book; then we may be sure that *Apostolical Christianity*, and nothing else, is taught in them also; and it again, these

events, times, and seasons, appear to be identical with those already brought before us in our investigation of the Prophet Daniel—and of necessity they must be so;—then will it also appear, that these have likewise been determined. And, once more, if this be true of the first and last portions of this book, it must also— and this we have proved elsewhere\*— of the times, events, and seasons, found also in its middle portion.

But there is sufficient reason for believing that these seven Churches—the number being evidently symbolic—stand for, and represent, the whole Catholic Church then *spiritually* established; and, if so, what was said to them was said to all. They had been miraculously established, just as the Jewish Church had; but miracle was now to be withdrawn; and probably it was withdrawn about this time. The great object of the Apostle therefore was, to leave, as a legacy to the Church, that which should warn, instruct, reprove, admonish, encourage, and comfort, even to the end of time, each and every of its faithful adherents, for it contained nothing more or less than a revelation, or development, of all the evangelical and mysterious movements which the Prophet had been commanded to make. And, upon a careful perusal of its contents, we shall find this to be its true character and object: and, accordingly, it forbids, at no time, either the addition, or subtraction, respectively, of any thing whatever to, or from, its important and authoritative decisions.

\* See the Third Book of my former work.

† This is obvious from the consideration, were there nothing else to show it, that the tribes which were shortly to try the Church, were also to try all the world, and, of necessity, all the Christians. Ch. II. 19, 23; III. 13, 15, 19—22. So also in verses 4, 6, the dominions are general. It may be argued, indeed, that these seven Churches are specified by name. I answer, No; in Babylon, Jerome, &c., where it is clear that the Mother of Harlots, and the dominion of God's Church, are all intended in the dominions.

‡ This would be after the manner of Egypt, except only that it was to be an infinitely greater and more glorious illumination. As the sun determines shadowed-out time, and leaves the successive shadow to the left of Egypt, just as there are of that of Babylon, &c. See J. S. 941. Hosea 6. 14—15; Micah vii. 11—15. The preservation of the Church in the wilderness, then, also, is a remarkable instance of this. In the wilderness the Jewish Church was born, Christ was its ultimate destination in truth. In the wilderness was born Christ; the ultimate Church he leaves, when his High Priest, and oblates,

Hence it contains no new predictions of events, no prophecies, as such, except only as far as those foretold by the Prophets had not yet been accomplished; and, accordingly, John was now commanded to write those things which he had seen, those which then were, and those also which should be hereafter (ver. 11). The period in which he wrote, was that which had been termed the last days, ends of the world, the great day of the Lord, and the like, anid these above, but more particularly in my larger work—*and the close of which should arrive at the end of the severneth year of Daniel, when the full and final establishment of the New Covenant should take effect.*

John is commanded, then, to write the things that had taken place, were then taking place, and most likely to do so; all belonging, as it should seem, and following each other successively, to one and the same period. And these events must, of necessity, be those which should fulfil the promises made to the Fathers,<sup>10</sup> i.e., within the last week of Daniel's severneth (ch. 14, 24)—for we know of no other; and this goes due point to the term *shortly*, and at hand, as used here and elsewhere.

This, again, will give interest to the commanding doctrine of St. John (ver. 3), viz., “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.” John, be it remembered, is writing here to establish *Christianity*. What, then, must he have meant when he pronounced a blessing on those who should read the Book, as to the things which had taken place, i.e., in the establishment of the Churches? I answer, 1st, In being shewn, that all this had been done for the purpose of fulfilling the promised promise made to the Fathers, and that they were in the possession of the true faith, as foretold by the Prophets; the end of which should no certainly be everlasting life; and hence also, that, whatever waited them in this life, they should eventually be more than conquerors. 2dly, the name, would be their condition as to the things then taking place; and, 3dly, as to those which were “already in view to pass.” Thus they knew, that, although they were to be tried as gold in the fire, both to purify and refine them, even in the time of

<sup>10</sup> Comp. Mark vii. 13—18 *namely, with Luke i. 26, 28.*  
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differently identifies himself with the words of St. John. And the commencement, middle, and close, of this period have been determined above. These declarations are repeated (ib. nos. 4, 7, 16, 17, 20); and, of necessity, that period has therefore been determined; first, as related to the Jews who placed him; and secondly, to the tribes of the earth, who did so in persecuting his Church.

We have, in the next place (ver. 8) the full and complete Divinity of our blessed Lord, just as we have in Bush, chap. vi. (Compare John vii. 61.) Ezekiel, chap. 1—gives, as it should seem, in each of these cases, to establish the authority of the Scripture so considered. The Book of Job, as shown in the Preface to my translation of it, commences with a similar vision. But, as I have presented this question fully elsewhere, I need not dwell further on it now. I will only remark: We have here, certainly, an positive announcement of the manifestation of Jehovah in the flesh, no words can give.

We have a revelation of Christ (Rev. x. 1) also declaratory of this Divinity. The words are, "I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was about his head, and his feet were as it were the sun, and his feet as pillars of fire." That this is the person described in chap. 1, a slight comparison of the descriptions given will be sufficient to show. The *Ramadan* about his head, is evidently intended to bring to our minds the everlasting covenant made with Noah (Gen. viii. 22, seq.), with which that of Christ is compared in Ps. lxx. xxi. 27. In chap. xii. 8 again, the *Ramadan* is about the head of him that sat on the throne, i.e. Christ; and upon His strong His voice, the seven thunders respond thereto (chap. x. 8, 9), i.e. His host of subduing servants ready to execute His will, as in the Cherubim. And here He reveals, as in Daniel viii. 5, that, at the conclusion of those wondrous, prophetically, time shall be no more.

Again (chap. xii. 14, seq.) He appears sitting on a white cloud, having a golden crown on His head, and in His hand a sharp scythe. With this scythe He reaps the harvest of the earth, and treads its produce in the wine-press of the wrath of God.\* We have therefore in each of these cases the same

\* This is a modified statement in Justin. 12, where the judgment is referred, and

Persons revealed; the same judgments referred to; and, of necessity, the same time, in which they should be inflicted. These narratives, consequently, notwithstanding their distance from one another and variety of description, develop to us possibly the same persons, events, and time; and these must be those foretold by Daniel, for none other such ever existed; and, from the nature of the case, none ever can.

St. John further says (chap. 1. 4) that Christ "hath made to kings and priests unto God;" &c.; which is clearly the language of Apostolical Christianity. (See 1 Pet. 1. 8. 9.) Again, (chap. vii. 4), "Blessed and holy" is said, "is he, that hath part in the first resurrection . . . they shall be priests of God and of Christ, and they shall reign" (i.e. as kings) "with Him a thousand years." i.e. as above before, within the very period in which John wrote; and, at this time, he and his associates did reign with Christ in a popular manner, as above there also. But (chap. xxi. 4-5) it is said, that "The saints shall be the *face* . . . and shall reign for ever and ever." Because now, prophetical time was no more, the whole work had been completed - the Heavenly Jerusalem erected, founded on the Apostles of the Lamb, Himself being the chief Cornerstone;<sup>1</sup> and the crystal-like refreshing stream, flowing therefrom, had communicated new life to every thing whatsoever it went. And, again, that this does not refer to the state of disembodied spirits in heaven, is evident from its parallel (chap. vi. 10), "Thou . . . hast made us unto our God kings and priests; and we shall reign on the earth." That is, in the words of Daniel (vii. 27), "The dominion . . . under the whole heaven, shall be given to the people of the saints of the Most High." And the period of this communication, with its perpetuity, here had in view as complete, has been determined above. Its communication too, extended in earthly universal rule, such as that of the preceding monarchies. Its perpetual one is spiritual only.

Again (i. 10), "I sleep bewitched went out of His

which, as shown above, must refer to these times. In the first, I say, the same judgment is also predicted, and the day of vengeance is the period that he foretelleth; - which is only another mode of expressing the period in which John lived and wrote.

<sup>1</sup> Chap. iii. 12, 14.

mouth," which is a mere echo of Isa. xlii. 8, "He hath made my mouth like a sharp sword," and is otherwise worded than Job. xl. 4, "With the breath of His lips shall He slay the wicked." And none have doubted that the kingdom and rule of Christ is foretold here. (Comp. also v. 22, 23). And again (Rev. x. 10), "He which hath the sharp sword with two edges." And (chap. xii. 13 81), "One of the beasts gave a sharp sword, that with it He should smite the nations." It is added, "He treadeth the wine-press of the . . . wrath of Almighty God." The sword, scabbard, and wine-press, must therefore imply the execution of the same judgments, i. e. upon the nations. The sword again (ver. 10) falls upon the remnant of the nations, who were not cast into the lake of fire. The judgments had in view, therefore, at the return of this book, have now proceeded on to their infliction upon the heathen, after<sup>8</sup> that upon the Jews. And these cannot but be those pronounced on the Little Horn, and the Man of Sin, by Daniel and St. Paul, respectively. And let it not be vainly imagined, that the occurrences of the terms sword, blood, &c. are the only connecting particulars here: no; it is the events brought before us which are truly singular, and can be referred to no other time.

It is not however my intention now to follow out every such particular. I shall therefore pass on to those which are most serious and striking: my larger work may be consulted on others. It may be remarked then, by the way, that these Churches, instead of being taught to look for something new, are particularly admonished to look to their *first works, first love, and to the things which they once accustomed*, that is, to the doctrines already delivered to them by the Apostles; for "now other heresies was it the purpose of Christ, ever to lay open them."<sup>9</sup> Let this be carefully borne in mind.

If then we now proceed to chap. xii. 10, we shall find the predictions, noted above in Daniel, brought prominently before the Church. "The Devil," it is said, "shall cast some of you into prison, that ye may be tried": it is added, "ye shall have tribulation very great." (Dan. vii. 81, 82).

<sup>8</sup> Mat. xi. 19.

<sup>9</sup> Chap. ii. 6, 7. &c. &c. Comp. Gal. i. 8, 9.

<sup>10</sup> John vi. 19.

vers. 10-24, xl. 52, xl. 10, as shown above). But this tribulation was, according to Daniel, to continue during the period of a time, times, and a half, even to the time of the end, which has already been determined. It is said here to be, for "ten days," *i. e.* indefinitely. (See Gen. xlix. 26, *loc. cit.*) From which it is evident, that the Persecution had not yet begun; but, as above, were clearly to come to pass.

Certain promises are now made to those who should overcome in these trials; and they are clearly those of Apostolical Christianity (ver. 11\*): in verse 17 it is said, "I will give him to eat of the hidden manna," and a new name. Again (xl. 12), . . . "I will write upon him the name of my God, and the name of the city of my God, which is now Jerusalem, which cometh down" (*i. e.* here, clearly to come down); "out of heaven from my God, and" (*ver.* 18, *or* *vers.* 19) "I will write upon him my new name." This again is promised to those who should overcome, during the hour of temptation which should come upon all the world to try them" (ver. 10). The term ten days of the former covenant, is now given to that of "the hour." And the duration of the hour, or ten days, has already been determined under other measurements of the same period.

As to the new name here promised, it is clearly an echo of what Israel had said should take place in these very times. His words are (chap. lxx. 2): "And the Gentiles shall see thy righteousness, and shall desire thy glory" (*i. e.* of the true Israel); "and," adds the Prophet, "then shall he called by a new name." And (ib. 4), "Then shall be called Mykenebah ("My delight is in her"). And again (ver. 12), "They shall call them the new name.

\* Such should not be lost of the several trials which has its parallel in Gen. xxi. 4. The four successive and successive in within the Apostolical period, or the half of Christ's last work, and hence perhaps those are termed the judgments to trial. But, if generally applied, will mean the resurrection, but with Christ in baptism. Rom. vi. 4, *etc.* After this (ver. 12), Israel was to be lost, hence to try them.

† *i. e.* Christ's flesh negatively considered. Rev. John vi. 59—11. 18. In the term hidden, allusion seems to be made to the laying up of the pot of manna (Exod. xvi. 17), which was probably intended to indicate, that the manna which sustained the Israelites in the desert, shadowed out that better manna, to be found in the meat to be explained. This was not to be kept during their pilgrimage; and then to give place to that better provision, which should be furnished at the time appointed for the end of them. That sustained the Israelites during their period of trial: this sustains the Christian in all his.

prophet." — "The redeemed of the Lord: . . . and thou shalt be called, *Sought out*, a *City not forsaken*." And (chap. Isa. 11), "The *Loos'd shall slay thee*" (i. e. the guiltless Jews), "and call *the unrighteous by another name*." The people here foretold were therefore to have a new name, to constitute a new City, or Jerusalem, and to be the *Holy People*: i. e. considered as *God's delight*, and *the peculiar, sought out, Elect*, just as the Jews had been, but who are now treated as *slaves*; and to be the happy *Citizens* of a *Zone* peculiarly their own. So St. Peter and Paul (1 Pet. 1. 9; 10), "Ye are a *chosen*" (sought out) "generation, a royal priesthood, an holy nation, a peculiar people," — are "the *people of God*." (Comp. Euseb. s. 6. 8.) St. Paul's testimony is (Heb. vi. 10, seq.), "To," i. e. the Hebrew converts, "are come unto *Mount Zion*, and unto the *city of the Living God, the heavenly*" (not the earthly) "Jerusalem . . . and to *Jesus the Mediator of the New Covenant*," &c. (See also Gal. Iv. 24—25.)

Our Lord, however, in here in St. John will more explicitly his words are, "The *name of the city of my God . . . are *new* Jerusalem, which cometh down from heaven*." A vision is here made to a place in Isaiah, occurring a little after that just cited, viz. Is. Isa. 11, seq.,<sup>4</sup> "Behold! I create *new* heavens and a *new* earth." . . . And the explanation is, "Be ye glad and rejoice *forever* in that which I create; for, behold, I create *Jerusalem* a *reappearing*, and *the people a *pop.**" Thus is, therefore, a *newly sought out* people, called by a *new name*, a *new City* and *Jerusalem*. Indeed a *new Creation*, not physically, but mystically, considered; for the system, of which we are now speaking, is *totally* spiritual.

But, the "*new Jerusalem*" of St. John is spoken of as a City to come down from heaven, in an event shortly to come to pass, and to crown with glory the sufferings of the Church. St. Paul, too, speaks of it in his days, as "being above" — that is, within the first half of Daniel's seventieth week: while, according to Daniel in every case, the kingdom would not be given (re<sup>st</sup>ored) to the Son of Man, until the close of this week, when those sufferings, and the whole matter should have arrived at their end.

Within this period, again, the followers of Christ did receive

<sup>4</sup> See in chap. Isa. 11.

this new name: they "were called Christians first at Antioch" (Acts xi. 26), and from the term used in the original Greek, it is highly probable this was done by Divine appointment.<sup>2</sup> The new name of this city, therefore, it is but reasonable to suppose, was the name, viz. Christ's City, Zion, or Church. And, in like manner, the new name of John's God, must be Christ: for, as indicated above, He was Jehovah manifested in the flesh; and, according to Isaiah, the God of the whole earth should *He* be called (Is. xlv. 8; Comp. Micah iv. 15), as also the *God of Israel* (Is. xlv. 9). Nor were believers any more to swear by Jehovah, who brought up the Israelites from Egypt, but by the Lord who should redeem them out of every land (Jer. xxv. 14, 18, 20, &c.); nor, indeed, were former things to come at all忘 within the new creation (Is. xxv. 17. Comp. Jer. iii. 18-20).

St. John, however, proceeds onward to the end of this matter, but no farther. The details of this progress I have given at some length elsewhere: it will be enough now to give its end; and, in doing this, to consider some of its more remarkable particular: and, should this present us with nothing beyond, or in any way different from, *Antiochian Christianity*, we may safely conclude that, for nothing else have we any reason or right to look.

We pass on, therefore, to chap. xxi. And let us bear in mind, that we are now,—with respect to the times and events of the Revelation,—within a period considerably removed from that of the address to the Churches. John says accordingly (ver. 1), "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away;" which must, of necessity, be the new heaven and earth of John, and Isaiah, just now noticed. It must also represent the kingdom of the Son of man [i.e. Christ] established, for it accords demonstrately to the fall of Babylon and the Antichrist. (See the later verses of the preceding chapter, and chapter xix. throughout): the time of that has been determined above.

St. John next supplies us, just as Isaiah had, with an inter-

<sup>2</sup> Whether, as Wetstein thinks (as I do), the name was not given in ridicule, or, as some think by the Christians themselves, I can hardly believe. St. Luke would have no consideration for, what he considered as an impious trifling name.

portion of this place, too plain to be misunderstood: it is then: "I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her Husband." We then have a further determining particular, and one which cannot be too greatly prized: it is this, "Behold, the tabernacle of God is with men" (i. e. all men generally, without exception); "and He will dwell with them, and they" (instead of the Jews, as noted above) "shall be His people, and God Himself shall be with them" (i. e. in their *tabernacle*, Christ), "and be their God." It is added (ver. 5), "Behold, I make all things new." i. e. within this new creation, and *New Jerusalem*, which is the doctrine of the Apostolical Church (2 Cor. v. 17, &c.), and given on the very words of St. Paul. It is further added (ver. 8), "and the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their honour and glory unto it." (See also ver. 23). That is, all nations, to whom the seed of Abraham in Christ was to be a blessing, -should now walk in his spiritual light; for it recognises no earthly nor whatsoever, the Lord God, even the Lamb, being the light thereof. These Kings and Queens are, however, now known as young Fathers and Mothers (1 Th. iii. a. 12). Thus, indeed, was the Lord to create (providentia): "Jerusalem a rejoicing, and her people a joy;" nay, *the joy of the whole earth*.<sup>2</sup>

We have now further particular given, by which this Jerusalem should, in its day, be recognised and well known. In verse 11, the description is thus amplified: . . . "He showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and the light thereof like unto a stone most precious, even like a jasper stone, clear as crystal." And it is evident, from what is given in verse 11, that Christ is symbolised by this: for it is said, "The city had no need of the sun, neither of the moon, to shine on it: for the glory of God did lighten it, and the Lamb is the light thereof." That is, apparently speaking, "The Son of man, who has arisen" (ver. 6), "will dwelt in his temple."<sup>3</sup> But the Lamb is Christ: this Son of Justice must, therefore,

<sup>2</sup> See the 1s. 14. and Ps. cxxv. 2, seq., which is a prediction of the very same fact as given by St. John.

<sup>3</sup> Malachi 4. (Hab. 2.10-13.) See the parallel places.

symbolize Him also, as "the true light, which enlighteneth every man that cometh into the world." That, therefore, is spiritual, not physical, light, and such as compares well with this spiritual system, considered in the abstract.

We next have the foundation of this city specified (i. e. spiritually), as consisting of twelve stones of precious stones, "and in them" are "the names of the twelve apostles of the Lamb" (Christ). That city is, therefore, founded on the Apostles and Prophets (i. e. upon their teaching). Jesus Christ Himself being the chief corner stone.<sup>1</sup> So Isaiah (ch. Is. 11 seq.), "O thou afflicted" (i. e. persecuted Remnant and true Zion), "covered with contempt, and not comforted, behold, I will lay thy stones with fair cubits, . . . . and thy foundations with rapi-  
piles; and I will make thy name of justice, and thy gates of carbuncles, and all thy borders of pleasant stones, . . . . In righteousness shall thou then be established"<sup>2</sup> when she had been broken only, as a tree, to be restored; an occasion might require.

But the most circumstantial prediction of the setting up of this city is given in Ezekiel, ch. alvii. 15, seq., and from which St. John has evidently taken his description of it. This, —as I have shown at length in my larger work,—is erected on a new ground of land, parcelled out in a manner altogether different from that which took place under Joshua. So far it may be termed a new land, or earth; the City itself a new temple, or Church, and one which should have a new name. "The name of the city," says the Prophet, "shall be from that day," i. e. of its erection. "The Lord (Providence) is there." In the words of John, "The Lord God doth lighten it, over the Lamb is the light thereof;" and "the Lord God Almighty, over the Lamb, are the Temple of it." Various are the associations given in the Scriptures of this city, which it would exceed our present limits to discuss.]

\* A. a. as professed by the twelve apostles, or Disciples and Prophets, in the trans-globe of the High Priest, in which the names of the twelve tribes of Israel were registered.

† Rev., verse 11, "The twelve gates were twelve pearls."

2 See also Is. vi. 1. & 10, 11. And note P. lew., St. Paul himself has applied to the establishment of Christianity, these Is. 11.

3 See Ps. xlvi. 10 and 11, Isa. xlii. 16 and 17, Isa. xlii. 14, 15; Zech. viii. 4. Hb. viii. 10, 11 and my larger work on the place.

It is perhaps impossible to conceive any thing more truly splendid, pure, and lovely, than is the imagery here brought before us. I will only add a phrase or two from Isaiah, to show, that this was the idea predicted by him, and restricted to this very period for its erection. Ch. viii. 2, "It shall come to pass," says the Prophet, "in the last days," that the mountain of the Lord's house shall be established in the top of the mountain, and shall be exalted above the hills, and all nations shall flow (i. e. as a mighty river) unto it." To St. John, "The nations . . . shall walk in the light of it, . . . and they shall bring the glory and honour of the nations unto it." And Isaiah (ch. xxxv. 8), "I will create peace in her like a river, and the glory of the Gentiles like a flowing stream." (i. e. after the preaching of the Apostles here foretold, ver. 12.) So, the Prophet refers to his new heavens and earth. As to the time appointed for this erection, the term "the last days" sufficiently determines it; for Moses the,—as shown sufficiently at length elsewhere,—could mean no period, except that of Daniel's seventieth week. At this period too, according to our Prophet, the nations were to be equal to the noble and the base (see Rev. vi. 16; 12. 6); the earth was to be terribly sublimed (comp. Heb. xii. 26, 27, and the parallel places); all of which took place soon after the Apostles' time, and within the seventieth week of Daniel, or the *present day of the Lord*.

If we now turn to Isaiah, ch. xliii., we shall find much to the same effect, and equally precise as to its period. We have, then (vers. 1, 2), Christ's miraculous birth alluded to, and then something greater, to which St. John's description of a mountain clearly intended to bring in: e. g., "He shall make up mount like a sharp mount," which has been already noticed. In verse 8, "I will give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." In Luke vi. 34, this is directly applied to Christ. The Prophet adds (ver. 31), "Kings shall see, and arise; Princes also shall worship;" to which the words of St. John are a mere echo; and his period has been determined above.

The next announcement (ver. 13) will afford us another particular, capable of determining the period of all this, viz., "In an acceptable time have I heard thee, and in a" (i.e.) "day of

<sup>4</sup> Above, p. vii., and in my larger work, pp. 91—102.

salvation here I delayed them . . . and I will . . . give them for a moment of the people" (verses), "to rebuke the (evil) earth," i.e., i.e. to rebuke it, as by a wise Creator. Now St. Paul quotes the earlier portion of this verse, and thus determines its period (2 Cor. vii. 12), "Behold, now is the accepted time; behold, now is the day<sup>1</sup> of salvation," i.e. as foretold. If we omit "is" here pointed as before, the meaning becomes more pointed.

In verse 11 here (i.e. also) not merely the mountains, but the mountains of the Lord are exalted, i.e. above every other. "I will make all the mountains a way, and my highways shall be exalted." And again, changing the figure (vers. 13), "They shall feed on the ways, and their pastures shall be in all high places." And (vers. 14), "They shall not hunger nor thirst" (Rev. vii. 16; and 4, Rev.); "neither shall the sun smite them" (vers. 16, v. 3, 6);—for he that hath mercy on them shall lead them" (i.e. Christ, as the good Shepherd. See ch. 11, and the whole context). "even by the streams of water shall he guide them." (Rev. xvi. 15; and Is. ch. xxv. 82.) Our mountains of the Lord is here, therefore, converted into many mountains, and then again into exalted highways, to be frequented by the multitudes of the nations; and even on these they are to be led in green pastures, by still waters,—even the full flowing streams—of the good Shepherd. (Comp. John x. 10, 16.)

We also have here the prophecy of the Jews, the fact of which is likewise sufficient to determine the period had in view by the Prophet (vers. 17): "The destroyers, and they that made them" (i.e. the true Zion) "waste, shall go forth of them." Again (vers. 18), "The children which then (the true Zion) shall have, after them shall use the streams" (i.e. those Jews who are occasionally termed "the children," See Exod. xx. 28, Rev.), "shall say . . . The place is too strait for me," i.e., i.e. because so greatly increased by the influx of the Gentiles. (See ch. Rev. i. 8, 10, 16.) In verse 18, again, a very common denunciation against the gathering Jews is likewise given. At what time these things took effect, all know sufficiently well: its commencement took place (the decree) in the middle of Daniel's seventeenth week. But that high mountain, therefore,

<sup>1</sup> The period is here, as in many other places, termed a *day* or the *day*, as in Is. vi. 14, and is frequently so used.

on which he stood, and viewed the descent of the holy City, is, as it should seem, that of our Prophet in Ch. 2, 8, Rev. as just noticed.

— There is, however, another particular grace, whereby we can ascertain the true and certain object intended by this holy City, new Jerusalem: it is this, that it is the *Bride of Christ*. “Come hither,” says the angel, “and I will shew thee the Bride, the Lamb’s wife.” Many former descriptions qualified in beauty and splendour, this does in the manifestation of love even stronger than death; a condescension and affection which admits of no parallel. And, that this is a scriptural characteristic of the *spiritual* Church, the testimonies of inspiration are too many to admit a moment’s doubt.

First, then, Rev. xii. 2, 1, 8, immediately after the fall of the great Whore, or Antichrist, it is said, “The Lord God omnipotent” (over) “reigneth” in Daniel’s terms, The dominion under the whole heavens is given to the Son of man, who is here styled “The Lord God omnipotent.” The ruler continues to say, “Let us be glad and rejoice, and give honour to Him; for the marriage of the Lamb is come, and His wife hath made herself ready.” It is added: “And to her was granted, that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he said unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb.” We may, perhaps, notice here, that this fine linen, which symbolises the righteousness of saints, constitutes the wedding garment of the Gospel. The Bride herself (i. e. the Church) is here clothed with it, and, of necessity, so are all her true children in particular.

If we now go back to ch. xii. 8, ver., we shall have an explanation of this. It is there said, then, of a great multitude out of all nations, that they stood before the throne and the Lamb, clothed with white robes, and palms in their hands. In verse 12 it is asked, What are these which are arrayed in white robes? and whence come they? The answer is, These . . . came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. It is added, “Therefore they are before the throne of God, and serve Him day and night in His temple, and He that reigneth on the throne shall always supply them.” (See also xxi. 3.) It is added, “They shall hunger no more, neither thirst any more; neither shall

He set light on them, nor any host. For the hosts which are in the midst of the threes shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes: which is a manifest repetition of what we have just now seen, and hence must have respect to the same events and times; that is to say, the persecuting Anti-christ had now fallen (see the last few verses of the preceding chapter), and complete victory had been obtained. Now, from the nature of this content, one ought to know he meant; for to talk of leading them to *frontiers* of waters there, and the like, must be quite out of place.

These same persons are again represented as clothed in "white robes" (Chap. vi. 11), i.e. before the persecutions had closed. These white robes must, therefore, represent the righteousness of saints, as obtained through the shedding of Christ's blood. Which, again, determines the period here had in view, as that of the latter half of Daniel's seventeenth week; for, until that time, the Little Horn was not to make war with the saints.

If we now turn to Matt. and. 8, seq., we shall have our Lord's mode of speaking on this margin-first. The persons hidden (ver. 4) must be the Jews. They made light of this; they beat and slew his servants. The consequence was, their destruction and the burning up of their city (ver. 7). The Gentiles are next called on both bad and good, and the warning is foretold with gravity. One, however, is found not having on a *wedding garment* (i.e. the righteousness of Christ, obtained by faith in His blood), and therefore he is cast out. This Parable is given also by St. Luke (Lk. 12, seq.), and there the rejection of the Jews is likewise foretold (ver. 24). The point of this we know: it strictly belongs to that period before us.

It will be sufficient to notice the few following similar places of the Old Testament, on this very interesting part of our inquiry. In Ps. xlv. 8, it is thus touched upon. In the first place, the king goes forth, with his sword and bow, conquering and so conquer. (See ver. 8, seq., and Rev. 1. 8ff.; vi. 8; xii. 11, 14, 15, with their parallels) - but the warfare is waged "because of truth and meekness." In verse 8 the nations fall under Him. Verse 8 announces the everlasting establishment of His throne. (Heb. 1. 8.) The kingdom is now given, here,

therefore, to the Son of Man. In verses 9-16 the marriage is brought before us, and we are told that the offspring of it shall be made *Prophets in all the earth*. King's daughters with the rest among the people,<sup>2</sup> and the daughter of Tyre<sup>3</sup> in particular are there with their gifts, entreating the favor and protection of the mighty and victorious warrior; and, accordingly, gladness and rejoicing signalize the great and happy event.

We have now only to consult Heb. 1. 8-14, to assure ourselves that this, for it is quoted there—belongs exclusively to the establishment of the Church of Christ. And hence it must follow, that the places just cited in the Revelation which bring these particulars before us, must all belong to the same event and day; and that these summing-up, and concluding, portions of the Revelation are concerned on one and the same great question only, namely, the establishment of the Christian Church.

We may now pass on to Isaah, ch. 62, where the marriage is also brought before us with its fruits. The true Zion is here designated, in the first place, as barren; nevertheless she is called upon to sing, because her children shall be more numerous than those of the natural, and were nominally married, Zion, i.e. the Jewish nation generally. "Enlarge the place of thy tent" (i.e. habitats not built on the foundations prepared above); . . . "Pur," it is added, "Thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the (spiritually) desolate cities to be inhabited;" and a little lower down, "Thou shalt not remember the reproach of thy (supposed) unfertilized any more." It is added (ver. 8), "For thy Master is thy husband, the Lord of Hosts is His name; and thy Redeemer the Help of Israel; thou Oan for me without return again, saith thy God." In ch. xxi. 9 seq. this is also predicted of the man Christ Jesus. The words are, "It shall be said on that day, I do

<sup>2</sup> Comp. Ps. 121. 10-11, where, also, Isa. 62. 10-11.

<sup>3</sup> Which will be a sufficient comment on Isa. xliii. 16, where, in verse 6, the imagery is (most likely) on one that should bring back remembrance, "all the families of the earth," i.e. "of the world."

<sup>4</sup> That is, the great day of the Lord. See Mal. 3. 1 seq., where, verse 4, the mission of the prophet is said to precede it, and the new law had to come, and which last place in the hill of Jerusalem, should mark as their promised, and the period of this need not be discussed.

this is our God; . . . and He shall spread forth His hands [i. e. as a man and a Teacher] to the ends of these, to be the chief avenging avenger; forth His hands to smite; and He shall bring down their pride . . . and the fortresses of the forts of thy high walls" (L. n. Jerusalem). "shall He bring down," etc. (Comp. Matt. xxi. 27, where our Lord virtually ascribes this to himself, as He also does the rest He would otherwise have taken of her children.)

We have, in the next place, the (supposed) fall of the old world (ver. 13), in the terms, "For the mountains shall depart, and the hills shall be removed," which is taken up by St. John in this same verse, and speaks of an taking place at this very time (i. e. within the day of the Lord). Rev. vi. 14, seq., "The mountains departed as a smoke . . . and every mountain and island were moved out of their places . . . For the great day of the wrath is come." (See the parallel places.) Again, Rev. vii. 13, seq., "The vines of the nation fell . . . and every island fled away, and the mountains were not found."\* This comes to pass here, immediately after the smooth vial was poured out, when the great vial is laid upon them, i. e. in the great day of the Lord, as in the former case. But that was after the opening of the sixth vial. These visions, therefore, however removed from one another, necessarily treat of the same events, and, of course, of the same time.

We next have in Isaiah (ch. Is., ver. 11) the vision of our Zion built with fair colours, and her foundations with sapphires, as quoted above; which also necessarily brings us to the same time and things. It is added, in order to leave no possible doubt on the fact, of the full and complete establishment of our Zion in that day, "An righteous shall then be established; thou shalt be far from oppression," i. e. any sort of hindrance from that . . . "from terror" (for such was the re-building of Jerusalem after the captivity); "for it shall not

be" We have, in all this, the supposed fall of the old world, as a necessary fore-runner to the New Creation. Jerusalem is, however, the chief graphic on the particular. After denouncing the wickedness of Jerusalem (ch. 19), he thus pronounces (ver. 15, seq.): "I behind the earth, and, as it were hidden from me and me" [i. e. just as it was before the natural creation] . . . "I hiddest the mountains, and, as they trembled, cast off the hills covered lightly." (Comp. Matt. viii. 13, 20, and see my Letter to Mr. Fisher, on 2 Pet. iii., which treats on precisely the same period and events.)

\* Rev. chap. 10.

“over high thine” (ver. 14). The King, therefore, who rules dark prosperously with his sword and bow, because of truth, meanness, and righteousness, has by his right hand shown himself to be very terrible” in judgment. The victory has now been won, the marriage feast born out forth, and the consequence in the Prophet is (ver. 15), “All thy” (prophets) “children shall be caught of the Lamb; and grace shall be the grace of thy children.” (See the New Covenant is now established, writing the law of God on the heart by the ministrations of the Holy Ghost. (See Heb. viii. 10, 11, which, of necessity, refers to this particular period.) The same subject is dwelt on also in Isa. lxx. 1, seq., which has partly been considered; where, as in this place, it is sufficiently evident that nothing, either more or less than *spiritualized Christianity*, is meant.

If we now proceed to the last chapter of the Revelation we shall find that this doctrine—and no other—is there also taught in all its fulness; and that it is positively forbidden, under pain of damnation, either to add to it or take from it; just as St. Paul had said, in his days, of the Gospel preached by him. (Gal. vi. 6, 8.)

We have here then (ver. 1, seq.) “a great river of water of life, clear as crystal.” In chap. vi. 6, “a sea of crystal” (i.e. a most transparent fluid, which, Cant. vi. 12, is a sealed fountain), “proceeding out of the throne of God and of the Lamb.” It is added, “In the midst of the street of it, and on either” (earth) “side of the river, was there the tree of life, . . . and the leaves of the tree were for the healing of the nations.” Ezekiel (chap. xxvii. 1, seq.), from which that has been taken by St. John, also tells us that, “the fruit thereof shall be for meat, and the leaf thereof for medicine.” And (Rev. vi. 17) Christ

\* Ps. xli. 5. Here ΠΥΡΗΓΩ, which should be considered as an animal or one in the preceding rank, just as the person intended to be made up to in ΗΥΓΙΑ generally governing his attributes. See my Heb. Orig. Art. ΗΥΓΙΑ. The plural here is that of attributes, as in ΠΥΡΗΓΩ, &c. Art. ΗΥΓΙΑ. 5.

† It should be observed that, in all such cases as this, the attribute, or word, of either the good or the bad, supply an ellipting clause to its predicate. See Ps. cxviii. 12, “I have not seen the righteous forsaken, nor his seed begging,” &c. i.e. the righteous seed of them—numerous examples of this in another part are given daily. See also Matt. xxiii. 11.

says, that "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." According to this, therefore, the flowing, and life-giving, river is here made to symbolize the restoration of the lost Paradise of Eden. And, no wonder, for we are here presented, negatively, with an entirely new Creation, as already shown, and as alluded to in the early part of the *Bookendos* (chap. vi. 17) &c. 18). We have, therefore, in all three instances the same events brought before us, and the same Apocalyptic doctrine taught.

The great river, then, which proceeds in Eberland from beneath the south side of the altar (ver. 1) takes its commencement, according to St. John, from the throne of God and of the Lamb. It is in Eberland a very small stream at first, but it gradually swells out into a vast, impetuous, and irresistible river, giving new life to every living thing whersoever it comes. In its progress it first beats the deadly waters of the sea of Sodom, and then takes its course into the stony desert of Shatima; where, in the words of Isaiah, rivers should break out;<sup>4</sup> pools of water should, and amazingly vegetation should reprise and blossom as the rose: and not only so, but these waters, contrary to the course of nature, ascend even the highest mountains;—and this again, to take place within the period now before us, —as above shown.

That this pure crystalline river, thus going forth of Jerusalem, symbolizes the progress and character of Christianity, it is impossible to doubt;—and, from the marks given of it both by the Prophet and St. John, it is impossible to assign any other period to it, except that of the twentieth week of Daniel as already noted, for in that was the Empire of the Son of Man to be established: and this represents six cleansing and sustaining promises. A place is found to this effect, has already been touched upon: let us now examine one or two of the other Prophets.

We have, then, in Joel (chap. vi. 18, seq.), "And it shall come to pass in that day, that the sun shall be darkened and

<sup>4</sup> In ver. 8, 9, 10, just, it is evident that numerous passages cited from this chapter, and applied to the New Testament, had in view these Eberianity feelings.

<sup>5</sup> We have an instance of the purely enlightening character of this river in Ps. lxx. 3, "The illumination of the lamp is pure (i.e. splendidly clear), enlightening the eyes;" and of its glorifying use in Ps. cxxi.

now come," and the hills shall flow with milk, and all the streams of Jordan shall flow with water, and a fountain shall issue forth of the House of the Lord, and shall water the valley of Zion," etc. In the beginning of this chapter it is said, "Behold, on these days, and in that time, when I shall bring again the captivity of Judah and Jerusalem" (comp. Zeph. 14), "I will also gather all nations," etc. And in verse 15, "The sun and the moon shall be darkened," etc., which, as to its commencement, our Lord has limited, to the generation in which He lived (Matt. xxiv. 29-32).

The latter part of both the preceding citations will bring under notice a subject, which has hitherto been very imperfectly touched upon, but on which a few words will suffice. It is that of the promises made to the Jews: "The streams of Jordan," it is said, "shall as that day flow with water;" and, "on these days . . . I shall bring again the captivity of Judah and Jerusalem." That, "that day," and "these days" here, are necessarily limited to the last week of Daniel's prophecy, by every consideration that has come before us, and the question is, Did Israel and Judah,—for now they were united,—experience any such marvels as these? As a people they did not, and because they refused to do so. Nevertheless it is quite certain, that a considerable number of them did, and that they passed it forth into all lands.)

There was in Jerusalem and elsewhere a party, waiting for the consummation of the true Israel, when Christ was presented.

\* We have a parallel to this in Amos ix. 15, "Behold, the days come the mountains shall drop down, and all the hills shall melt." Verses 11, 12, here, are applied to the day, or to the Apostle Jesus. Comp. Ruth viii. 1, seqq. Here then is the reason of the captivity of God's true people Israel, and the building up of the Gentile places of the habitation by steps; and also their permanent spiritual generation of the seedlings of the nations. In Zeph. 14, the same events are foretold, with the rising of all the Messias, God's men for the Judah men [i.e. the small Remnant], and the Army God which was to try them. I will only venture with the Little Zion.

† This has been fully discussed in the former part of my larger work, to which the Reader is referred. And, that the return of the majority to the land given to the Patriarch, i.e. to the heritage of the Apostles, was promised to the body dissolved body, is evident enough from Zeph. ii. 7, &c. In verse 11, the gods of the whole earth shall, and all worship the true God. See also Chap. viii. 9-14, and its sequel.

¶ Rom. ix. 27; 1 Cor. 10: 11; 1 Cor. 10: 12.

in the Temple.<sup>41</sup> A large number, evidently of these, received Christianity from the Apostle<sup>42</sup> and in many cases were the founders of Apostolic Churches.<sup>43</sup> The party is, in the Old Testament, termed the *Rewards*, *Rosaries*, *Preserved*, *Outcasts*, *Lost cattle*, *Ram*, and, occasionally, *All the house of Israel* wholly,<sup>44</sup> because they constituted the whole true Israel. Of this party St. Paul declares himself to be one, and terms it the *Electivity* St. Peter, the *Elect*.<sup>45</sup> To these, then, as the true Israel were all the promises unswervingly made: against the others, typified the *Kohols*, for were all the threats pronounced; and upon them have they been inflicted to the very letter, just as the promises have been realized by the *Electivity*, the *Rewards*, &c.

Nor has St. John lost sight of this true *Israel*; for, before the judgments, in his first vision,<sup>46</sup> now permitted to take their course, a large number of God's servants, out of every tribe, is represented by receiving a seal on their foreheads (Rev. viii. 3, seq.), and to these is joined an innumerable host out of all nations (ib. 9, seq.); i.e., the *Electivity* here representing with God's people, as Moses had long ago foretold,<sup>47</sup> and the fulfillment of which was now foretold by St. Paul. And in this place is the song of victory sung, implying that the mystery of redemption is now complete: and it ought to be observed, the very same terms, celebrating this, are here used as are used

<sup>41</sup> Luke ii. 21-24.

<sup>42</sup> Acts ii. 1, seq.

<sup>43</sup> As in Rome and elsewhere.

<sup>44</sup> Ezek. viii. 13. Comp. Ex. i. 1, and Ezek. viii. 12.

<sup>45</sup> Rom. xi. 25; 1 Pet. i. 9.

<sup>46</sup> It is quite clear from St. John's symbol in the *Revelation*, that the *Books*, *Testampt*, *Visions*, &c., are mere repetitions of the same events,—just as the *Visions* of Daniel, the *Prophecies* of Isaiah, &c., &c., but given under different figures, for the purpose of bringing the several and various announcements of prophecy to bear on this new subject, the *Development* or *Revelation* of the prophetic dispensation. This I have shown at length in my larger work, and that every six days in the *gospels* (i.e. of Daniel's successive works) is followed by a Sabbath, on which the *gospels*, necessarily the *news* of victory is sung, i.e. in the completing of this new system, just as all the acts of God do in the completion of the old one. See Job xxviii. 7. Our interpretation here, of the former and latter parts of the *Revelation*, and, occasionally, of the middle portions of it, could by no means be made, and held good, on the supposition that these several series passed successively: the more may be said of all the *Prophecies*.

<sup>47</sup> Deut. xxxii. 43, and Rom. xi. 28. See the other *Scriptures* that here.

the conclusion of the Book : viz. "He that sitteth on the Throne shall stand among them. They shall hunger no more, neither shall they thirst; neither shall the sun light on them. . . . For the Lamb . . . shall lead them unto living . . . waters; and God shall wipe away all tears from their eyes." The living waters are necessarily those just now named, in chapp. xii. 6, and xxi. 6, &c. For the rest, see chapp. xii. 3, 4, and the parallel given in the margin of the Bible.

At the end of another series of John's Revelations, we have this same Roman again singing the song of victory; and this victory must be that now brought before us, for there is no other about which they could sing. This occurs in chapp. xii. 1, seq. It is here said, that they sing as if were a new song : i. e. celebrating the glories of the New Covenant. And they are also said to have been redeemed from among men, and to be the *first fruits* to God and the Lamb. i. e. as purchased in the kingdom and vineyard of Christ. The cause of this song is soon after assigned in the announcement, that Babylon is fallen. But Babylon here must be *Rome*; for this it is literally described to be in chapp. xxi. 8; and then all the visions of Daniel considered above, determine it to be. The period of all this is, therefore, too well fixed to admit either of doubt, or the possibility of disturbing it in any degree whatsoever. To the faithful Jews, therefore, every promise has been fulfilled, and Abraham (not Abram, for that only can the blind Jew acknowledge) has become the *Father of* many nations, &c. in St. Paul's phrase, "the *Father of* the World." Rom. iv. 13. 17.

This bringing back from captivity must therefore, of necessity, signify the bringing of the holy prophetical *Roman* into the Church of Christ, the true *Son* of the New Covenant. And this St. Paul himself virtually affirms, when he says to the converted Hebrews of his day (Heb. xi. 18, seq.), "But ye" (i. e. as opposed to the *Judaizers*) "are come unto mount Zion, and unto the city of the living God" (i. e. of Rom. xiii.) "the *holy* *city* *Jerusalem*. . . and to Jesus the Mediator of the New Covenant," &c. And because, as Abraham had thus become the *Father* of the world, these had now been brought back to the *land* given by the everlasting,—not the temporary,—*Covenant* to the Fathers. The period, therefore, to which all this belongs is certain: Scripture has fully determined it; and this is

during which, happiness the most consummate shall prevail on the earth; that religion shall be raised to the highest point of perfection in itself, and shall be perfectly understood, represented, and practised by all. Which I hesitate not to pronounce *foolish, and utterly groundless.*\* First, because it is opposed to Holy Scripture; and secondly, because it is incompatible with the nature and necessities of man. Of the first, proof sufficient is given in this, and in my larger work on prophecy. Of the second, it will be sufficient to affirm, that, if religion were to be such as to force men to comply with its requirements, and nothing short of this can effect the thing in view, then must there be an end to their susceptibility; and, for the same reason, to the severity of any religion whatever, appealing either to their reason or feelings.

But, if all has been left to the efficacy of doctrine, carried out by the ministrations of the Holy Ghost, which is the fact—then may we rest satisfied, that He who cannot but do all things well, has had before His Church always, which, if duly

\* In a book of Mr. Mackenzie's now lying before me, entitled *Essays* (London, 1829), I find much and the main purpose of encouraging belief in a Millennium;—and every thing said by Mr. Mackenzie is copied in regard to the principal consideration however copied in the book, that many of the early Fathers of the Church said to another, that the Jews who did prior to the publication of Christianity, and another, that within the last thirty years to be joined with truth among ourselves. But the fact also is, that a large number in the early Church rejected this doctrine, as is evident enough from Mr. Mackenzie's *Essay*. In Jewish origin copied, perhaps, he copied in his book, well, it is shown that with them it could not have grown but their Catholic writers, I think, caused it done. And as to the increase of modern belief in this dogma, it is not well known upon what grounds this stands to challenge any man's respect. But the preface to my larger work, p. vii. says, It is extraordinary that Mr. Mackenzie should say, that he has often early Fathers propounding the contrary opinion, when he himself has cited Diophylus Bishop of Alexandria, Eusebius, and Jerome against it. But then, as now, the doctors against, might have been far more numerous than the writers for, this dogma, and the latter to be the most. In leaving the testimony of Diophylus, however, he has omitted to notice his very extraordinary theory over the Millennium mentioned in Eusebius, E. H. Bk. vii. c. viii. His notice of my treatise on *Prophecy*, the p. 134, would have been material necessary, if he had noticed this portion of my late work. There were other mistakes in that publication, p. 130 (which are fully exposed). But the question can be settled only by an examination of passages from Holy Scripture; and such as, in some, Diophylus asserted; and with I have endeavoured to offer in this and my larger work. I should like much to see Mr. Mackenzie's arguments to these.

applied, are quite adequate to the salvation of all men; and that, to expect any thing further is vain and impious. But, if we can ascertain the period of Satan's Millennial—and this we can do—then shall we also be able to satisfy ourselves, both as to its circumstances and real character.

If we turn to Rev. xii. 8, we shall find, that Satan is there said to be bound for a thousand years: and again (ver. 10), that after that he must be loosed for a little season. Again (ver. 16), John saw the souls of those who died and reigned with Christ (i. e. of Satan's subjects) a thousand years. We are next told (ver. 7), that, when the thousand years should have expired, Satan should be loosed out of his prison. His business now was, to go forth and deceive the nations, and to gather them together to battle, so that they should compass the camp of the saints about, and the beloved city : i. e. God's true Zion and Church: but that a fiery judgment from God should destroy them (ver. 8, 9). The period of Satan's liberty has therefore been for ever expired: he is apparently cast into hell.

Now we know of no instance whatever, in which the saints were to be given into the hand of Satan, or his Agent the Anti-christ, but that in which the Little Horn should make war.

But this was meant, of course, by that spoken of in Rev. vii. 7, and then again, was by that which should be made by the Little Horn: but the Little Horn symbolized Babylon Rome. Here again, ver. 8, the tribulation were to prophesy 1260 days: i. e. before the war should be made against them: this 1260 days must, therefore, mark the period of the Babylonian prosperity, i. e. up to the fall of Jerusalem: for soon after this the prostration of the Roman power began. And, accordingly, the 1260 days cannot but mark the period designated above by 1260 years. Again, ver. 8, these tribulations are to be considered as due to them and a half days: i. e. after the fall of Jerusalem: but this period is designated by us, if by *forty-two months*—mark of these months, therefore, necessarily marks the last portion of Daniel's seventieth week: and, accordingly, when this has expired (i. e. in the Kingdom under the whole heaven) has begun the Kingdom of our Lord and of His Christ: and this is to continue for ever. But a repetition of this in the 8th. Ap. 11. Again, 1260 days are assigned to the tribulation in the wilderness but in view of the period in a few, more, and a half: i. e. three and a half. These two designations must, therefore, mark the same period: i. e. from the fall of Jerusalem to the end of Daniel's seventieth week: and this is given as three and a half days, as just noticed. Again, ch. vii. 8, the Great Babylonian (God: i. e. Daniel's Little Horn, ch. vii. 18) and the for forty-two months: i. e. as before, during the last expired three and a half days of Daniel's last week. But the Little Horn was Babylon Rome, and during this period (ch. vii. 2) Jerusalem was to be broken down of the Babylon, and at the time of it the Little Horn, Babylon Rome, was in full, and this is still full.

with them and passed for a time, three, and a half. Scripture knows of no other, how differently sooner it may have expressed itself on this; and the period of this we have already determined to be, the latter prophetical portion of Daniel's seven week. But, according to the place just cited, this *millennium* immediately after the thousand years', or millennial, reign of the saints; and if so, then also must the millennium itself have been the former portion of this week; that is, the period which elapsed from the resurrection of Christ to the fall of Jerusalem; and, therefore, Satan must have been unbound during this period. Let us now see what intimation have been given of this.

And here the first things to be noticed are, the general announcements, as to how victory should be obtained over the powers of darkness. We have this (Matt. viii. 28, 29), "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you," i.e. in order to its establishment upon earth: for by virtue of nothing else could that of Satan be destroyed. He adds, "How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man?" Again (ib. v. 12), "He gave them" (the Disciples) "power against unclean spirits, to cast them out;" See, Comp. Mark viii. 12, v. 37; 38. "They cast out many devils." And again, Luke x. 17, v. 19, "The enemy entered upon with joy, saying, Lord, even the devils are subject unto us through thy name." He answers, "I beheld Satan as lightning fall from heaven." He adds, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy" (Satan); "and nothing shall by any means hurt you." Satan was here, therefore, notwithstanding it was not till the day of Pentecost, that plenary power was given to the Apostles;<sup>4</sup> He was therefore bound in the very period, and for the very purpose only, just now determined; for, after this, the saints were given unto the devil to try and perish there, even to the end; i.e. of Daniel's week, during which the Little Horn (the Roman power) made war against them, and many fell. But,

<sup>4</sup> In Rev. viii. 8. "The great dragon was cast out." Then, again, as aforesaid above, the song of victory is sung.

<sup>5</sup> Paul seemingly received no injury from the viper that stung at his hand. Acts xxviii. 5. It which is detailed in Peter ad. 13.

at that time is full, and the Empire of the Son of Man was, everywhere, *de facto*, established.

But there are other intensions of this blessed year, or Millennium, of the rule of the Saviour. St. Peter, then, (1 Ep. iii. 12 seq.) puts the believers in mind of what had been spoken before by the holy Prophets, and of what the Apostles had commanded (not of what other he, or they, had prophesied, as has been erroneously imagined\*), that in the last times (i. e. in his own time, see Act. ii. 17, 18.) "judges should rise, saying, Where is the promise of His [Christ's] coming?" That is: (as we (i. e. the founders), who have heard of the promise that He shall come in the clouds of heaven, even in the very generation, and destroy the Temple) say, now all things put us (they write) which, of necessity, identifies these with St. Peter's contemporaries, and these times with those termed the last, last days, and of the world, &c.¶ St. Peter gives the solution of this (their) difficulty. He says, "Beloved, be not ignorant of this one thing, that one day with the Lord is a thousand years, and a thousand years as one day." He then (ver. 10) refers us to the promise, apparently held in view by the Sibyls, (Matt. xxiv. 36, 43, &c.) &c. "Then shall appear the signs of the Son of Man . . . in the clouds of heaven," and "If the good men of the house had known in what world the Master would come, he would have watched;" &c. "Therefore," He adds, "be ye also ready; for in such an hour as ye think not, the Son of Man cometh." St. Peter's words are, "For the day of the Lord will come as a thief;" i. e. by a very common figure, the events foretold of that day will come; and these should come to visit the Jews, whence here the founders, within that very generation (Matt. xi. ver. 30); and then should the fiery judgments, mentioned by St. Peter, have their beginning in their fall and dispersion.¶

The term a blessed year, put for a day, and vice versa, shows, beyond all doubt, that this could be no chronological period; and, from the particulars here brought before us,

\* See my Letter to Mr. Peter.

† Ibidem, note, &c.

‡ I. e. the hundred signs above, and down; at length in my larger work, in Book 1.

§ In Matt. xxiv. 30.

it must have designated the period, within which St. Peter and his apostles possessed the power to cast out devils, and to trample upon all the power of the enemy (Satan), who had been so bound by Christ, that he could by no means touch or injure their spiritual rule, or righteous warfare. They, and their fellow-labourers did, therefore, that rule and reign with Christ during this spiritual thousand years; and, when this came to its close, they were delivered into the hand of the *Antichrist*, to try, to purify, and refine them, even to the end: and St. John lived long enough to experience his full share, first, in this rule, and secondly, in the persecution following it. Thus, therefore, is of necessity the *Apocalyptic Millennium*: i. e. of spiritual rule, progress, and victory; for this is its true scriptural character. And as the Apostles virtually tell us: for although they did duty, yet they lived a hard although poor, and were in the afflictioning of all things, yet, in a spiritual point of view, as things they reign, and they possessed all things.

But this Millennium was, as we have seen, to be followed,—and actually was followed,—by a period of persecution and most severe trial. We have seen when this ended. St. John further informs us, that, from and after that time—i.e. necessarily after this Millennium—the saints should *suffer persecution* (chap. xxii. 12): i. e. as a *normal* *privilege* in the ever-lasting kingdom of the Son of Man. For that kingdom has no end in the language of prophecy, while in that of doctrine it has: i.e., when the Archangel shall descend, and the dead in Christ shall rise first, and the saints then remaining shall be changed in a moment, and caught up to meet the Lord in the air; but, be it observed, these are not the *last times*, *days*, *etc.*, of prophecy.

We have, then, this permanent reign of the Saints filling within a period, considerably removed from the Millennium, of St. John: it cannot, therefore, be the same reign; it must necessarily be another; altogether except from *Millennial* considerations: and that, which shall continue to the consummation of things, and hence, it must follow, that the *Millennial* *doctrines* current among us, are not only groundless, but, in effect, contrary and opposed to those of Holy Writ. They are Jewish and false, and such, therefore, as every Christian is bound to reject. That the Jews were to-

be restored within St. John's Millennium is certainly true; and the fact is, they were so restored;<sup>12</sup> but this was only in that *Holy prophet's* *Revealed*, to which the promises of restoration had always been made. All this has, therefore, been fulfilled in the very letter.

Once more, the Angel now, i. e. within St. John's Millennial period, tells him that these "things must shortly be done" i. e. completed; the next verse adds (7), "Behold, I come quickly." Verse 14 will enable us to see what was meant by this, in, "And not the sewage of the prophecy of this book: for the time is at hand." In Daniel (12, 13) it is said, "And the Root even to the root of the earth." But this interval could not be less than about 3,000 years, which (ib. n. 14) is said to be "for many days." It was therefore then, not at hand: but St. John tells us that, in his days, the time was at hand, which should seem to imply a period less than that of 3,000 years. Now, however, 1,900 years have past, and yet, according to us, the time said to be still at hand, has not arrived. Is not this strange? And these are the Interpreters who tell us, that the Interval now is to be taken? I conclude here, therefore, that the period and character of St. John's Millennium, are sufficiently determined, and determinable.

But it may be asked, Have we then nothing like a Millennium to expect? Have the Prophets shut us up, without grounds for expecting better things, than the world and the Church have generally witnessed? I answer, certainly they have not: they have foretold,—and certainly the faithfulness of God has established,—a system which, if truly put to the use, is equal to all that the deepest party, or wiser philanthropy, can reasonably wish for or expect.

Some proofs of this have of late years been presented to us, in the Emancipation of the West-Indian Slave; in the Christianizing of the South-Sea Islands, and in the vast multitudes daily brought into the Church in various parts of the world; and in these, all have seen an exact counterpart, but without parallel, of what primitive Christianity effected; and this even under the deadening influence of Jewish and Millennium speculations. But give to Christianity its potency and

<sup>12</sup> As shown above, and more at length in my larger work.

purity; cast to the wind the sad forebodings so impudently laid upon it, and the fier of the world shall again possess, and permanently maintain, the glorious victories of its earliest times. In principle, every soul shall, as a Believer, have been made to lie down with the Lamb; and every Church, in which our crystal-like cleansing river is found to flow, shall find written on its streets, and on its banks, that tree of life which has been planted there, for the preservation of its own spiritual life, and for the healing and restoration of that of Heathens. And this is, indeed, the drift and object of all its teaching. Its doctrines are the pure dictates of the Spirit, and their dismal execution has ever been accompanied, and rendered effectual, by His power.

And can a restoration of the Jews, or the arrival of a Jewish Millennium, really add any thing more potent to this? Lightnings, which are ever pleased with thunder, — may thank us, and may place great confidence in the delusion, as it has too long been the case among us; while all who can feel, that there is a complete and finished work in the Gospel, and that all people give it powerful testimony to the, man, of necessity, thank otherwise. Great, indeed, and admirable may have been the ingenuity, and, I doubt not, the party of many who have laboured to produce this widely prevailing delusion, and who have been favoured with but too much encouragement and success; still, he who prefers the simple Word of God so plainly professed in the New Testament, to the plausible additions of human ingenuity; and Apostolical Christianity in its spirit and power, to the alluring figures of Jewish analogies and superstitions, will choose rather to walk by the faith as laid before him, than by the sight so ready and groundlessly recommended in an earthly Jerusalem restored, or a visionary Canaan to be re-peopled by mere morally descended Jews.

## SYMBOLS.

*On the leading and restricting character of Symbols in the development of doctrine, particularly in Old and New of the Revelation.*

It can hardly be supposed,—from the symbols with which we have already had to do,—that they were not intended either to teach, or to assist in teaching, in one way or other, the doctrines put forth in Holy Scripture. From the frequency of their occurrence in the Old Testament, and in the Revelation of St. John in the New in particular, it is obvious that doctrine, no less than the events of prophecy, must have been intended to be taught by them. My supposition is, that they were intended rather to assist in teaching, than to teach in their own proper right; and again, that this assistance was rather to recruit and limit the doctrine otherwise taught, than, as independent sources, to propound them in any case.

It is with them apparently, as with types, to multiply, by means of various imagery, certain things intended to be taught, when we have other means of ascertaining the general drift of them; and so to fix and limit their meaning, as to avoid the ambiguity and contradiction which is common to merely verbal statements. When we know, for example, that Christ was symbolized by a Lamb under the law, we know that the everlasting doctrine of an atonement for sin was intended to be heralded, until the himself should come and supersede the symbol. And, again, as we are taught in works, that without the shedding of blood there is no remission, and that the Law inclined in all its shadow to the Gospel; we also know that, by works of any sort whatsoever, no flesh can be justified in the sight of God. The symbol is here, therefore, a standing and conveying witness to the truth of this doctrine. What the facts of history are to prophecy—supposing an inapplicable barrier to the attempts of false interpreters of it—the same in symbolism to doctrine; it conveys the same witness in the former judgment that it did in the very earliest times, and defies every sort of attack to assign to it any other.

To illustrate this by a very common example. Our blessed Lord says (Luke xxi. 32 seq.), This is my body which is given for you: this do in remembrance of me. Likewise, The cup or

the new testament [promised] in my blood, which is shed for you." Now it is self-evident, that this rite was intended to be considered as a memorial of something, not really inherent in itself, but as symbolizing it: and this was, the breaking of the body, and the shedding of the blood, of Christ *sure* for all. The breaking of Christ's body, and the shedding of His blood, completed the awful services of the Law. The sacramental rite of bread and wine, therefore, formed a memorial, and, at the same time, a visible symbol, of these. But, if it was intended to be a memorial, and a symbol, of this great and completing sacrifice; it could not, in the nature of things, possibly have been the sacrifice itself: i. e. at once the sacrifice, its symbol, and memorial - to suppose that it could, is absurdity itself. And again, to talk of this memorial or symbol's being *consubstantiated* with, or *transubstantiated* into, the reality of the sacrifice, is virtually to deny its reality in superseding and replacing the awful sacramental system, and to reduce the *ascension* priest to a higher honour, and his sacrifice to an efficacy greater, than that of Christ: which is at once blasphemy and palpable heresy: and, as this sacrament is a striking memorial and symbol of this great event, it must for ever bear witness as powerfully and invariably to this doctrine, as it did at the first.

Let us now come to our new and spiritual Jerusalem: and What do we find here? Not that in itself, and irrespective of any other instruction, we could know that it represents the Church of Christ, much less could we determine the particularities of its discipline or usages. But, when we compare it with the Apostolical teaching, we see immediately its ascendancy therewith, and its transcendent beauty in clearer, brighter, and more distinctive colours, than even verbal description could give. We are convinced, moreover, of its being altogether spiritual, and partaking in no sense or measure of the things of the earth, or the ingenuous devices of men; and hence, affording us the best means of distinguishing, and separating from it, all that is earthly, sensual, and deviatic. Let us come to the particulars —

In the first place, then, it comes down out of heaven from God (Joh. 3, 12): it must be, therefore, the metropolis (spiritually speaking) of that kingdom of which Daniel speaks, which should be set up by the God of Justice

(Ch. II. 44). It is, in the next place, termed "the Tabernacle of God," and is said to be with men: it represents therefore the place in which His honour dwelleth, i. e. with all men generally. It is, consequently, Universal, or Catholic. But this must, in every such sense, be mystically, i. e. spiritually, understood; because symbols only represent realities:—To expect, therefore, a real visible and tangible city, as some of the early Christians did; or, that any such thing shall ever be exhibited to any but the eye of faith, is out of place and absurd. When therefore it is said, that "God shall reign over every oil town" . . . that "there shall be no more death, neither sorrow, nor crying, . . . no more pain;" that Christ "will give unto them that are worthy of the water of life freely;" and the like, we are not to imagine that any thing of this sort shall naturally take place: but only, that, when these are to the body, the things here promised shall be to the soul of every true Believer: which is just what true religion ought to do: for it is with spiritual things alone that we are now concerned. To look, therefore, for these things in any natural sense whatsoever, as many do—is to forget that the Kingdom of Christ is out of this world, and to betray a total ignorance of its character. Nor are we to suppose, that, because this symbolism represents perfection in its object, that this is to be expected in the concrete among Christians. It is the abstract character of Christianity as an ever-varying whole, not the ever-varying character of its Professors, which as one thing,—unless it were a leopard with his spots or the like,—qualify symbolise.

But we are likewise told, that it is "a new heaven and a new earth;" and it is added, "for the first heaven and the first earth, were passed away, and there remaineth not one." This imagery is indeed very bold, and is such as no European writer would use, unless a physical sense was intended to be conveyed. But this need not distract us in any way, because it is too certain to admit of doubt, that Oriental writers do indulge in imagery on which Occidental ones would never venture. And, when we consider the particulars involved in this sort of language,—of which we have had some strong examples above,—we know, beyond all doubt, that a literal interpretation of it would be quite out of place. And, if a New Creation has actually been anticipated,—which is it

In the fact,—we need not be surprised at a new Heaven and a new Earth being announced thereon.

Nothing is more common among ourselves than to speak of the *religious* world, the *spiritual* world, &c. &c. St. Peter's "world of the angels," without intimating, in any degree, the nature of any physical world besides the one we live in. We perceive here it said, that such an one is quite a *new man* ; that he has cast off the old habits, without intending any physical change whatever in his person, or any removal of his clothing. In the expressions just noticed, the Orientals exerted no to worse extent: which, however, affords no good grounds for supposing, that they intended to be literally understood. In all such cases, it is from an extensive and careful consideration of the context, that we can ascertain the meaning intended; and this is just what we have endeavoured to supply, in the several cases before us.

If, then, this new-heaven and earth are to be *spiritually*, &c. &c. not physically, understood—and this the context, with its parallels, everywhere requires,—then are we let into the light at once, as to the character of this new system: viz. that it is one purely spiritual; and is exhibited in the *New Covenant*, in which men "walk by faith, not by sight."

With this before us, we can now see our new heaven and earth, as it is, a new creation or, as a heavenly constituted and enlightened City, and reaching even up to heaven: its heavenly and splendid foundations, walls and streets; its Temple, which is *God and the Lamb*; its gates of pearl as kept by Angels, or rather the hosts of the tribes of Israel; its chief corner stone the *Lamb*, and its foundations His Apostles: the whole exhibiting, substantially, the true and abstract character of the Church and Body of Christ, the Lamb, in the transcendent excellency of its nature, power, and end: its purely spiritual nature and properties: with the fact, that, although great may be the numbers of its visible members, none are its spiritual ones except those who labour to realize these properties within themselves. for such, although visibly *without*, are in the sight of God, *really without*, its *prophets*, as is every one that *loathes*, and *maketh a lie* ; and all that is, as before, *invisibiles*.

We have here, therefore, the true and authoritative *blast* of the Christian Church, and from which it is clear

nation to depart. What then, I ask, are we to think or to say, of the attempts of the Pusey, Newman, Words, Frederic, Mackellar, &c., of the present day, who have for some time past been adding every week to these types or another? What, of the ingenuity, party, leavening, &c., of the school, in urging the service of the Eucharist, in consecration, or transubstantiation, for the purpose of generating religious feeling on the strength of sight, and the abjuration of faith? I need not be told, that these "are well-meaning men, to whom we are greatly indebted for their poor and learned labours;"—as even Bishops among us have done, —when I know, that they are uprooting the very foundations of our new Jerusalem, are legislating a cult, by sight, and even reflecting that "which is by faith" are labouring to bring about the irreconcileableness of the confessional, Priestly pardon, the separation of transubstantiated bread and wine, with all the maxims of heathenism and Popish lying; I know that they are owners to the Cross of Christ, in its true recognition and character; and the same is true of all their supporters, whether by connivance or otherwise; and whether this be in ignorance—and for the most part undoubtedly it is —or with the set purpose of elevating Islamism the god of this world, the other own bosom and private gain. Here, I say, lies the true cause of the theological agitation going on among us on the part of Tractarians: it is either an utter ignorance, or else, a willful rejection, of the distinguishing character of Christianity as a system of principles, as deducible only from a genuine interpretation of Holy Writ, and thence vested with supreme authority. Let this be once lost sight of, and chaos is instantly restored.

Proceed we now one step further, *i.e.* to the great exemplar of this deluded school, the spiritual adultery of Rome. We have in our City of God, the foundation established, rich, pure, and permanent, in the twelve Apostles of the Lamb. That apostate system—Church it is not, for that must be the Lord's House—claims to claim exclusive Apostolic authority: its claim is solely and professedly ministerial to the Episcopate of St. Peter. That is this, as every one knows, it not only makes the lie, but loves it; and always incubates it; and, after the practice and spirit even of Mohammed, —wages it with fire and sword! But, it is not in religion at

such, that universal authority is claimed; such also in all temporal rule: the right to depose kings, to tread on the necks of priests, and also to wage this in the effusion of blood, and under every form of mortal pain and penalty! Such are the openly avowed doctrines of Popery; such have been its practices, whenever it has had the power to enforce them; and its boast is, that its opinions and practices are unchangeable! And, also! there are those among us, even in high places, who ought to know better, — either openly or tacitly countenancing it! Surely this must be judicial blindness! Nothing else, indeed, can account for it.

We have here, moreover, another mark sufficient to convince us, that, whatever else this system is, it is not that of Apostolic Christianity; and consequently, that this is not a Christian Church. St. John tells us, that he "saw no temple therein, for," he adds, "the Lord God Almighty and the Lamb are the temple of it." But this is used with reference to the Jewish system, which could not be passed on without a temple and a sacrificing priesthood. And if there was no temple here, there could be no sacrificing priesthood. The reason is obvious: the great sacrifice made once for all, had now been made by Him who superseded the shadowy priesthood of the Law, and had accordingly put an end to every such priesthood. But the palpably heretical system still maintains a sacrificing priesthood, over making and doing the law, that they do miraculously change the bread and wine of their sacrifice, into the real body and blood of Christ; and hence they blasphemously style themselves *even God-makers!* Is it possible, I ask, to conceive of lying and blasphemy more palpable than this? A positive unknown in any professed Church, until the onset of the dark ages! And never authoritatively made an article of faith, even in this system, until the fourth Council of the Lateran in 1131! And yet this, with uncountable other such lies and blasphemies, is impudently claimed as of Apostolical antiquity and authority!

Neatly allied to this is the dogma, that the Ministers of their Church are its Lords. This has obtained but too much prevalence among ourselves. The cause is obvious. It is the north-born nation, which seeks exclusively the house that cometh from hence: this has originated, and this keeps the name up. Hence it is that young men, seeking — as they

turn it—so else in their profession, yet elevated in the ministry, and, in the plenitude of the power entrusted to them, find no difficulty in despising the Church, to which they are at best but ministering servants. Hear the late rebuke which poor and simple Laymen have received from these unthankful men: themselves either not knowing, or else wilfully despising, the host which the spirit of Apostolical Christianity has placed to their salvation, and trampling upon the very authorities on whose suffrage they exist!

The great thing here to be observed is, the want of that principle which abides most resplendently in this our New Jerusalem: the necessary consequence is, a hating to the brother separations of Rome. For, in fact, only two religious do, or can, in the nature of things, exist in principle: *the Spiritual Christianity, and Temporal brotherhood*; or, which is equivalent, the doctrine of *Revelation*, and those of the *Traditions of men*. All who hold not the former do, as it were by inheritance, cordially endorse and favor the latter. Hence the aspiring character of every unpreachable priesthood: hence have the *Bishops* among the *Hiudos* placed themselves in the first class, just as the priesthood of the *Pontiffs* has, which has tyrded up—and will again, should it obtain the power to do so—the necks of kings, and has claimed the prerogative of doing so, by the lying assumption that the power is from *Him* whose kingdom, according to His own words, is not of this world.

But, What says St. Peter himself, to whom this arch-heretic would have himself bequeath the successor and reflection? "Ye," says he to *believers* generally, "are . . . a holy priesthood, to offer up spiritual sacrifices" (not *bloody* ones), "acceptable to God by Jesus Christ;" (1 Ep. 1. 3 seq.) And again, "Ye, are . . . a royal priesthood, an holy nation, a peculiar people," &c. The sacrifice here, as before, said to be offered up by this *Pontiff*, the Christian Church, not merely the *Ministers*, *Bishops*, &c., nor spiritual men, not only standing in need of no *transubstantiation*, *consubstantiation*, or the like, but incapable of any such thing! St. Peter himself too, claims no higher a position than that of a *Presbyter*, or *Elder*, of the spiritual Church of Christ: he laid claim to no *Episcopal* power like that of the law; knew nothing whatever of *bloody sacrifices* of any kind; looked it not over

God's heritage; but, as an *Associate* and *Minister* in the Church,—of which His converts were the Body, Christ the Head—joined them ever as his beloved brethren. St. John teaches the very same things with an authority equal to that of St. Peter, and quite independent of him; and, that this may not be passed over too lightly, he repeats it again and again. (Rev. i. 6, v. 10; xii. 6). His words are, “*and hath [i. e. Christ] made us*” (i. e. the whole Church) “*kinges and ruyers*” (i. e. in a spiritual sense) *unto God and His Father.*” And here, as before, this is said of the whole Church, consisting both of its spiritual Queens, and its Ministers, or Laters.<sup>2</sup>

May it not now be asked, On what good ground has the dragon of late been placed, that the Queen has not the supremacy in the Church? Nor her servants, as Christians, any power either to legislate for it, or to administer justice within it; but, that all the property belongs to the Clergy, or rather to their Heads the Bishops? I ask, Do these alone constitute the Church of these kingdoms? Or, Are they only its masters and servants? Scripture certainly, as far as we have it on this subject, denounces the latter. And I ask again, Did ever any one hear of a Body of any description, delegating the whole of its legislative power to its ministers or servants? That such ministers and servants have usually taken an active part in this, is certain;—and the rest may fairly be referred to the Clergy, and indeed ought to be, on every account. But this is a thing totally different from the usurpations made by the Priesthood of the Papacy, as it is from the contempt not infrequently exhibited towards the Brethren, by Tractarian Prelates and Priests among ourselves. Of the developing authority assumed by such Priesthood, we have had perhaps enough above. And we conclude on the subject generally, that, whosoever, and by whomsoever, this authority is claimed or exercised, the thing is done,—no matter how near to, or how far off it may

\* See my *Letter to Dr. Pusey on the Bells*, p. 11, my where it is shown, that the Ministers of the New-Covenant church, naturally, the just of the Nation of the One.

† This was indeed when the spurious of the Latin made it necessary, that the Clergy should not impinge, even in part, on that of the Papist Church of the realm. The case is widely different now; as much as that it may be matter of doubt, whether the latter have not been wholly superseded.

be from, Popery in its plenitude; it is, nevertheless, as pointed out the same thing: it is opposed to Apostolical Christianity, both according to St. John, and all inspired authority: now, hence you any Church doing this professedly, be entitled to the dignified name of a Church of Christ.

### On the Symbolism of Rev. xiii.

So far we have had to deal with Christianity in the abstract; we now come (Rev. xiii.) to consider it in some of the means which it presents for its own development in the Church.

We are told then (ver. 1, seq.) that, a pure river of the water of life, proceeding out of the throne of God and of the Lamb, was presented to the Evangelist. We have seen above, that, by the progress of this as detailed in Ezekiel, the first planting of Christianity was, together with its character, predicted. Its life-giving and healing properties were also described by him, to some extent, as also were the characters of its Teachers.

We now come to consider the doctrines intended to be taught, as we think, in its symbolism. In the first place, then, this river is said to be "of the water of life." And, a little further on (ver. 17), an invitation is given to all who are willing, to come and take of this freely. But, according to our Lord, such was the water which He would give to all believers. His words are (John iv. 10, 14), "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life." It is said (Rev. xiii. 8) also by our Lord Himself, "I will give unto him that is athirst of the fountains of the water of life freely," i.e. both to cleanse and refresh him. And (ch. viii. 10), where the same communion is brought under review, we have the Redeemed standing before the throne of God, who had partaken abundantly of these waters; for it is added, "They shall hunger no more, neither shall they thirst any more, .... for the Lamb . . . shall feed them, and shall lead them to fountains of living waters," (i.e. which is the same thing, of the water of life); i.e. shall by these as restore their souls (Ps. xlii. 3; comp. Isa. lv. 1; Zech. xii. 1; and Rev. xxi. 6), that they shall no more feel

any thing like spiritual desolation or want. Which, again, agrees well with (Rev. xxii. 4, as noticed above), "Behold, I make all things new." (See 3 Cor. v. 17, &c.). All which must, of necessity, bring before us the cleansing, renewing, and restoring, influence of Apostolical Christianity; for of it alone can these things be predicated.

We are further told (Rev. xxii. 2.) that, "In the midst of the street of it, and on either side of the river, was there the tree of life . . . and the leaves of the tree were for the healing of the nations." But Ezechiel (xlii. 18) further tells us, that "the fruit thereof shall be for meat, and the leaf for medicine." The leaves here are, therefore, as in St. John, for healing, i.e. the mortal disease of the nations; the fruits are for their spiritual sustenance. It should be observed, that the "all meat for meat" of Ezechiel, are in St. John "the tree of life," i.e. as planted everywhere within this stream, and whenever it should come, i.e. throughout the whole Gentile world. But this, again, puts fresh emphasis in other words, the fulfilment of the promise made to Abraham, that in due read (Chuse) all nations should be blessed: and it was this in no falser, and the sicker, that the Apostles and their fellow-labourers everywhere taught.

We have here therefore, as before, the full and entire development of Christianity in its cleansing, renewing, and restoring power of grace: and we have nothing else: these two are offered to all without money or price, just as Ishah foretold they should be (Zeph. iii. 9 seq.), so that men and angels should delight themselves in them, and that wretches and wretchedness should, in this respect, no more distress them.

But, as the Gentiles now laboured under the mortal disease of original sin, they must, 'ere they could approach the tree of life, given there for their healing and sustenance, enter this river; for nowhere else was this tree to be found: it is accordingly foretold (Zech. xii. 1 seq.) that "In that day there shall be a fountain opened to the house of Israel and to the inhabitants of Jerusalem, for sin, and for uncleanness." And again (ib. xii. 9), "And it shall be in that day, that living waters shall go out from Jerusalem, &c. And it is added, "And the leaves shall be long over all the earth; in that day shall there be no curse, and the curse shall be no." It is, too, sufficiently evident from the preceding

chapter (ver. 7), that this must be the day of Christ, usually termed the great day of the Lord:—and the period of the law has been determined above.

Although, therefore, we have here no express mention of the washing of the Gentiles in these living waters, yet it is evident from the context, and from other parts of the Old Testament, and from the express decisions of the New, that this is implied. Our Lord's words on this point are, (Mark xvi. 16), “He that believeth and is baptized shall be saved; but he that believeth not” (and therefore could not be baptized), “shall be damned.” The disciples are, accordingly, commanded, (Matt. xxvii. 18, *etc.*) to go out and to teach and baptize all nations. And the fact is, they did so go out, and the signs promised to them were accordingly given. The healing and anointing powers of the Tree of life, were moreover everywhere felt;\* for Christ was presented to every creature under heaven: voluntary fall, to rise no more in its former destination and perdition. Believers among the Gentiles, now admitted to our *New Jerusalem*, were accordingly engrafted into Christ, (metaphorically speaking,) the true *Piney*, because its branches, and brought forth the *fruits of the Spirit* in a manner never before seen among the Gentiles, *love, joy, peace, long suffering, goodness, mercy, and the like*, at once to the glory of God, and the good of man.

But this pure crystalline river represents, not only the cleansing property of Christianity, but likewise its conserving, preserving, and immortal character. “Baptism,” says our truly Apostolical Liturgy, “doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like Him; that, as He died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness;† continually mortifying

\* Which is graphically described by Roushin, a most worthy historian of those very times, and who witnessed *all* with his own eyes. See my translation of his work entitled *Thesaurus*, and the preface to his *Reformation History*, and of his “*Illustrissimus Ecclasiographus*,” in particular.

† It is scarcely possible not to perceive the allusion here made to Rom. vi. 3—4; and Col. ii. 12, 13, which again bring before us, in terms a little different, the proleptic and apocalyptic doctrine of a new creation, or the creation of man and of life, as foretold. But the Apostle Paul carries the Resurrection, here supposed to be instant in the baptized believer, onward to its inevitable

all was evil and corrupt affection, and daily proceeding in all vice and godlessness of living." Which is perhaps the best explanation that can be given, of the effects of admission to the church.

A question may however arise,—and, that has arisen, and been discussed to the no small scandal and injury of the Church—whether the washing of baptism does, or does not, universally produce the cleansing effect: some affirming from various considerations that it does; others, that it does not. It is not my intention now particularly to show why the one, or the other party, has been right, or wrong: both, I think, have erred; but merely to point out what, as it has appeared to me, the *symbolism* recommends.

Our Lord's words are, then,—for we must first take our stand on the written word:—"He that believeth and is baptised, shall be saved; evidently placing belief before baptism as a previous requirement of that, perhaps, there can be no doubt. And, accordingly, in the baptism of adults that has always been required. Of this again, there has been, and can be, no question. It is when we speak of infant baptism that the difficulty first occurs. Our question stated above, is now, therefore, to be applied to this case.

If then we take our stand on the analogy of the Law, and the apparent necessity of the case, we shall, I think, be forced to the conclusion, that it is our bounden duty to bring Infants to this holy baptism. The Law required the infant of eight days old, to be admitted to the covenant by circumcision; and

here, surely, the *final* consecration of the dead—*and*, what is not remarkable, *far* exceeds that the *ceremony* of the first, on a thing to be taken the greatest, to that of the last. The words are,—"What shall they do who are baptised for the dead? for they might, if the dead rise not at all." Represents he, "are they then baptised for the dead? i.e. in behalf of their deceased brother, if there be no final resurrection of them?" As if he should say, This represents the, representing to us the cleansing and purifying power of Christianity, and admitting us to a full participation in them,—to be enlightened moreover materially, and under all the other means—whereas this not to us, as he intended here and did, the consecration is virtual like, i.e. the *ceremony* of the first implies the *realisation* of the last. Something more than the symbol used here, therefore, have been taught by the Apostle, i.e. the means of a spiritual consecration are *second* to the *baptised* person. But see the argument followed out at a *Table*, entitled, "Why are they then baptised for the dead?" by the Rev. J. Bartholomew, Cambridge, 1828.

Can we suppose, that some such admission to the Covenant presents a less pressing consideration under the Gospel? All are equally born in sin, and under the curse. Is it then right, that no step should be taken until the infant has become a man, to make it a member of Christ, and a child of God; especially, as the command of Christ is introduce men to His covenant by baptism extends to all, as much under the Gospel as it did under the Law?

But then it may be suggested, that *Baptism* is first required, and then *Baptism*. True, when this is possible it ought to be enacted: but there must be cases, in which it is not possible. How, then, are we in these to follow out the command? In houses have the course usually taken in, to proceed in a manner the nearest possible to the expressed intention of the Legislator. It was impossible for the Jews to have enacted a profession of faith from the uncircumcised infant: the nearest seems suggested in the declaration made by God himself, viz. (Gen. xxvi. 18), "*I know him*," [i. e. Abraham]; "that he will reward his children and his household after him, and they shall keep the way of the Lord, to judgment and justice." I. e. according to the terms of the Covenant. And, before the rite of circumcision is commanded, (ib. xxvi. 1), the precept is: "*Walk before me, and be thou perfect*." It is then said: "*And I will make my covenant between me and thee*." Where (ver. 2) the covenant is, among other things previously mentioned, that of circumcision.

Now we know, that whole houses were baptised by the Apostles and their coadjutors: and infants must have been included, unless some exception existed to the contrary. But that none did, seems obvious from our Lord's words, viz. "*Suffer the little children to come unto me, and forbid them not*," i. e. of necessity, in some way possible to them. St. Paul moreover, tells us expressly, (1 Cor. vi. 14) that the children, even of an unbelieveing wife and of a believeng husband, and, moreover, were *holy*. One can hardly suppose that *holiness* to have existed through a mere matrimonial con-

\* It is shown by Bligh, *Antq. Lib. vi. c. viii. 1.* that, in the early times of the Church, the parents were generally the sponsors to their own children, and that they gave the necessary consent for them.

scripture: no such thing has ever been recommended as adequate to this effect: besides, we are positively taught, that all are born in sin: it must have been, then the case taken by the Believing member of such family, in commanding and training up the children, in the way, i.e. the *sanctified way*, of the Lord; and, of necessity, by bringing such under his requirements and sanctifying provisions. And this, again, must have been the rise of baptism, for no other means of doing it existed. In other words, it must have been the converted member, who should convert, or labour to convert, the other, and thus endeavour to secure to it the sanctification here spoken of: and, again, without the washing of baptism, as an introduction, this could never be effected.

Whether *deacons* were formally appointed—as in later times, who should tender their belief, as such, for the infant, and promise to see that it should be religiously trained, we have not the means of knowing: but, as the analogy of the law, and the necessity of the case, required something correspondent to it: it is, I think, very probable that something did. But, under no suppotion short of an *official entrance* into the Covenant, can we suppose the Apostle to have pronounced these children *safe*. They could no more answer for themselves, than could the Jewish infants: and yet, the same necessity required that they should be admitted to the Body of Believers; and to this the command of Christ certainly extends. As to the notion, that children born in sin are unfit for admission to the Covenant of Grace: when this very admission is had recourse to for the purpose of washing it away, is an unhappy a piece of sophistry as it is possible to imagine; and one which nothing but the most desperate poverty of theological ability could have suggested: and the same is true of the "*Protestant grace*," claimed for the purpose of balancing it up, and which sufficiently betrays its origin.

It was not without belief, therefore, as far as belief could be tendered to the Church, that Infants were admitted to Baptism; and this usage has prevailed, as far as history is to be had, from the establishment of the Church to the present hour. Parents are right, consequently, in bringing their children to the holy Baptism: and well may those be blessed, who would disown them from it.

We may now come to the question, Is such Baptism, or is

is not, effected to the salvation of the Infant, as far, at least, as any one mere of grace, ever only administered, can be? I answer unhesitatingly: It is. By it, the Infant is admitted to the full and completely saving power of grace: is thereby made a child of God by adoption and grace, and is hence regenerated, or born again, in a spiritual sense by this means, just as it had been in a natural one of its earthly parents. It is placed in a new state of being, as a babe in Christ Jesus, thence to be trained up to the perfect man in Him: but, be it carefully borne in mind, this last is the work of the whole life: the seed, as the grain of mustard-seed, is now sown, which by due culture administered,—but not without it,—will grow up into the mighty tree,—the perfect man,—acceptable to God, and profitable to all about him.

But, if the seed has been sown by the means of grace, is it unreasonable to suppose that grace has not been given? For surely, to have been admitted to the Covenant with God, is no small favour; and, as the act of admission makes the grace of the Holy Spirit, by prayer,—an essentially acknowledged means,—Who, I want to know, is he who shall authoritatively determine the point, that grace has not been given? We have recourse universally to the means, as the faith and hope that grace shall be obtained; for to the answer here, nothing is granted. It is for this purpose, that these means have been appointed; and I ask again, Who shall say that in *that case* grace shall be secured; in *another*, not?

The answer usually made is, That, no sooner does the Infant as baptised put forth its disposition, than it evinces symptoms of self-will, perverseness, and the like; which are any thing but marks of a regenerate child. It may be answered: This is very true still, it does in no way affect our question. If we had supposed divine grace to be irreconcileable, in whatever portion given, this answer would be sufficient to set the question at rest. But, we have supposed no such thing; and, because Scripture nowhere teaches it, but directly the contrary.<sup>2</sup> Nor can we say what amount of grace may be given in any case, any more than we can, how long grace may remain dormant, working, as it were, in the

<sup>2</sup> See Phil. vi. 6, 8, which begins with the baptism of souls, and goes on to spiritual requirements afterwards made. Comp. 1 Cor. viii. 12. Indeed the sense of the whole Scripture is to the same effect.

most, before its good effects are seen. What we do know is, that a long and painful culture is required, before the man can be truly said to be regenerate or spent, and the complete and perfect man in Christ: and that then, even in a Paul, *away*, while preaching to others, be himself a cast-away.

It is not therefore for men to prosecute, either on the divine appointments, or their effects, by pronouncing such as this. These appointments, sacramental or otherwise, are to be substantiated by *faith*, not by *right*; and, should we not always see the substance of spiritual fruit, which might have been expected, yet it is our duty,—on the spirit of charity,—both in endeavour to benefit such, and to hope all things. The truth is, the grounds of all such reasoning as the above is, metaphysical Unitarian,—a system of mere human technicalities,—with which we, as believers in the Gospel, have nothing whatever to do. Our business is to believe, to labour, and to hope, even to the end; no matter what difficulties we may meet with. The faithfulness of our Covenanted High Priest and King, is to be trusted for the rest.

But the rest may be interestingly administered. Is it reasonable to believe that it will then receive a blessing? My answer is, It is not my business to determine any such point. I need only say, If the man has been at all observed, the command of Christ has no doubt been obeyed. The infant has been admitted to the means of grace, has been made a member of the Church, or maybe has fulfil the party administering this might be. And, as the law is, that men shall suffer for their own sins only, I do not see how defects of this sort can afflict the state of the infant. I will have therefore as before, confidence to hope. If the secretary of God is to be pronounced,\* surely its appointments are: though neither of them is to be so honoured as to be considered capable, in itself alone, of affording any spiritual aid whatsoever: yet, in each of divine appointments, and has been given as means, to the use of which blessings are promised; it is my duty, by faith in the promises, —not in the mere rite,—obligingly and faithfully to apply them.

But, when I am told, that the infant so baptised is in a poorer state than it ever after can be, supposing it to have

renounced any sin whatever; that is to say, that the Babe in Christ—for such can be nothing more<sup>11</sup>—is in a more perfect state than the full grown and perfect man in Him—who must have shamed in his nature, for mere breath and strength now;—I am bound to say, that, whatever else this may be, it is not the teaching of the Holy Ghost in the Church of Christ; for this calls upon me continually to go on from strength to strength, from grace to grace, and ever to shamed more and more, in the exaltation of all that is lovely and of good report; and this again, until Christ be fully formed within me. The thing is a mere falsehood fibrocated for the purpose of securing honour to the Priest, of exalting the minister to the Priesthood which belongs to Christ alone; and hence, as before, under the plea of a gross expediency, to display over the Covenant of grace, by that of human devices.

And, once more, when I am pressed with the consideration, that, in the Sacrament of the Eucharist, a sacred and real union is formed with Christ,† I am bound to say with Christ, that “the flesh profaneth nothing,” even supposing it were present, which it is not;—that the words which he speaks were spirit, and they were truly, i.e. were of a spiritual nature, as the New Covenant universally requires, and hence, conveyed the power of rendering a truly spiritual life.

It cannot but have appeared, from what has been said here, that the question, as to doctrine, is more intimately connected with the true development of prophecy, than has been generally seen; not only because we cannot fully know what the doctrines of Christianity are, unless we know whether we have

<sup>11</sup> In our truly spiritual language, original sin is, in fact, profaned in the power of the impious intent, and that of it, the fallen creature, which sin, is in undeniably real. Still, this is really a negative profanation, and, as such, would be insufficient. In the proper sacrament, there must be passed between the willing soul, it is expressly declared, “we must shall see the Lord.” The Eucharist had reference to all such cases, arranged for the purpose of making Anglican catholics, and Papalists catholics, and hence, to supply the lacunae of the Priesthood, to the depravity of Christianity. See my Letters to Dr. Priestly on the Keys, and the Eucharist.

<sup>†</sup> This is positively argued by Dr. Priestly, in his Reasons on the Eucharist, and apparently by the Bishop of Exeter in his Letters to the Clergymen of the English Church, and correctly by many others of that school.

Christianity in its failure or not; but, because the extent and limitations of both, must be determined by the same process of investigation, and hence, by the result also determining, that the harmony is in the whole perfect and complete.

What, it may be asked, has led to the notion that there is another dispensation than perfect yet to come; that the ground for that is undetermined; and again that we must, like the Jews, wait? I answer, The fact that the periods of Daniel,—involving no certainty—have never been fairly elicited. “*The Dispensation of the failure of man,*” i.e. closing all former dispensations, putting forth the whole mystery of Godliness, has been forbidden entrance to the understanding on the ground, that “*the time is not yet come;*” and, accordingly, one man has been called in the endeavour to disprove by various interpretations, when that time shall come; and then, by other similar ones, what shall be its extent, its duration, and the character of men under these; all of which as, as every one must see, as under the Apostolical teaching as can well be imagined; and, as we are forbidden to follow any other, it must of necessity all be wrong.

To return to our symbols. Christ is here the true Vine, His people the branches. He is also symbolized by the Tree of Life—His people obtaining from Him both the medicine which is to heal, and the fruit which is to sustain them. The branches continuing in Him, bear fruit: He then prunes them, that they may bear more and more fruit: those who refuse this culture, are cut off and gathered to be burned. Again, He is the Head, the Body, connected therewith by joints and bands, thereby expressing His intermission, His strength, and growth. But all these—and to these innumerable others similar to them might be added,—are natural representations of things not in nature; they are symbols of things, and, therefore as before, not the things which they symbolize. To mistake, therefore, the one for the other, is to incur as great a weakness of understanding, as departure from revealed truth—this is, in fact, the groundwork of all Jewish and Romish error. It substantiates the letter of the Divine Word for its own; converts the work of God into that of Satan; and hence makes the visible world, its principles, its power, wealth, pleasure, &c., as mere the objects of its enjoyment, and the great end of its teaching.

No-one need wonder, therefore, that hypocrisy, falsehood, cruelty, perfidy, ignorance, superstition, and the like, have ever attended such, when power enough has been acquired to put them in operation. No wonder, I say, that Holy Scripture has been either authoritatively perverted, or wholly forgotten, in the hands of such, while the danger of misunderstanding it, has been the greater urged. Its doctres are—practically speaking—as plain to the poor as the rich, to the untaught as the learned, when faithfully put forth; nor, in this respect, is any portion of it plainer than the Revelation of St. John; nor perhaps, in any as spirit-living and encouraging, or less likely to be misunderstood or misapplied, when soberly expounded—and this it is the duty, and it is within the power, of the Minister to do. And my conclusion here is, as before, that the system of the Pontificate is no more a Church, or a Church of Christ, than is that of the Jew or the Mohammedan; each and every of these being governed by ill-suited earthly principles, and趁着 the same earthly spirit. And, although such men as Paul or Finlay may be found within it, and may be saints indeed; yet, it is not in Popery, as universally taught, that they should be celebrated for this: these cases cannot therefore be cited in vindication of it: they are the exceptions, not the rule of Popery. Its dogmas are to be found in the accredited writings of its Theologians, and are to be seen universally in its practices. In this broad and full view of it—whatever, and how many errors, the exceptions may be—it is, as such, no Christian Church, but a true counterpart of the Whore of Babylon, the Mother of harlots and source of religious corruption throughout the whole world. In this sense, indeed, it is Catholic, and it is *Roman Catholic*.

The name is one of Piusism<sup>2</sup> as to principle, and gen-

<sup>2</sup> The opinions of this which may be seen in a translation,—made and published some years ago by two of the Brothers of the then Custom Faculty of Cambridge,—of the work of William Drury, a Roman Bishop of the darkest age. The object of this work is, to show how the Catholic divines are deluded in the various parts of Christendom, the consequences, misdeeds, &c. of their wisdom, virtue, ignorance, and the like. In the beginning of this, the names of Archbishop, &c. &c. which these very credulous and Catholic gentlemen call us, is this, and that alone, which will meet and apply the various wants of ignorant and fickle men, that Drury has left, that you

cycle in every thing. I need not be told, that the teachers and abettors of this are good and pious men. With their moral character I have nothing to do here. It is with their principles that I am concerned; and I know, that these are those of *Reinhold*; and, that these ardentness, urged on by mis-representations of the *Semperians*, and of the best writers of the Church, are their only grounds; and, that a false and supercilious piety is their end. 9

To all this, I oppose the simple principle of the Gospel, which never was, and never will, come with it: the development of these in the *Revelation of St. John*,—with the magnificent and inexorable symbolism presented by him, embodying the true mind and intent of *Holy* *Writ* throughout, and unfolding the full testimony in *Jesus* in all this, has authoritatively determined for me what is the drift and spirit of all prophecy. In this I have something clear, plain, and encouraging; something which will at any inform and sanctify the heart, and infuse a hope of glory never to be dimmed.

And, to conclude on this question: Whatever may be said on the danger of figurative and symbolical interpretation generally:—and nothing can be more certain than that it does, to foolish interpreters, supply a most abundant source of material advantage fitted for their purposes:—still nothing need be apprehended from all this, when the context is judiciously turned, and well considered: the predictions of the prophet, with the facts of history, and the full and ample detail of decisions, easily gathered from the greatest connoisseurs, afford means quite sufficient, in the hands of honest and judicious men, to guard against every evil that may in these cases be feared or felt.

But the great advantage derived from symbolism is, the speaks to all this, what is plain, full, and authoritative, and such as to make *Reinhold*, and of course, the *BBMs*, quite unnecessary. These *translators* *forget* all, that it would be no difficult matter to trace out a similar symbolism throughout the whole of *Scripture*, to supersede all the great and eminent book of *selected* *Scripture*—which is pure *Reinholdism*, and a fine *decoy* of the *Prussians* of modern Germany. I will only add: That who called this, that there is something more in this, and really intended by it, that can be satisfied in the *ministers* of really good and pious men; and, that had not the *holy* and *hallowed* book elevated to some high place, it would have been exploded as *heresy*, and *nothing* worse than *heresy*, long ago.

unparalleled barrier which it opposes to Jewish, Biblical, and Nationalistic, literature. Symbolism will admit of none but a negative interpretation; and, when disease as concerned, it must necessarily be absolutely understood: the same is a considerable extent in true of Metaphor, which is but another method of dealing with symbols. In the New Testament,—in being the only authoritative commentary of the Old,—we find both these things very largely and most judiciously applied. It has been my endeavour in the foregoing work, to follow his example: that I have succeeded to some small extent, I will venture to hope: while I shall not doubt, that all might have been much better, and far more satisfactorily done.

## INCARNATION AND DIVINE CONSTITUTION.

To sum up our question, then, as briefly as we can: I may say, in the first place, my endeavour has been to ascertain the sense of Holy Scripture by means of itself, i.e. by the application of its parallel places for the elucidation of each other, both as to the mode of government, and as to the facts and doctrines which it contains; and this again, to an extent not usually had recourse to: having no doubt that, as the Bible is a very peculiar book, is the work of one great mind, and has ever before it one great end, testimony to Jesus for the salvation of mankind; this is the only method at all likely, fairly and fully to develop its great and saving truths.\* Then the methods usually adopted by the followers of Mr. More, and some others, are surely inadequate to this, has been fully shewn in the Preface to my larger Work.

In the next place, the Visions of Daniel have been considered, as their several characters required. The four great Empires of these, most of necessity be those of *Babylon, Medo-Persia, Greece, and Rome*, for no others ever so existed; and, from the nature and requirements of this case, most obvious. And it follows, that *ancient Rome* must be the last of these; and, that the *fifth* everlasting and heavenly Kingdom which was to succeed this, must be that of Christ, i.e. Christianity. And, as in the image which symbolises these four Empires, as well as every other method adopted in exhibiting them, presents them all in immediate and close succession; and, as the fall of the fourth is full and complete, leaving nothing whatsoever to intervene between it and the kingdom of Christ; and, again, as this kingdom of Christ was *in fact*, though not *de facto*, set up even before the fall of the latter, and succeeded immediately to its fall, fully established *de facto*; no lengthening out of Daniel's fourth Empire in Popery, could possibly be intended by the Holy Ghost in these visions. This, I will affirm, is utterly impossible and untenable.

In the third place, every one of Daniel's Visions so unites the fall of the fourth, and the rise of our *fifth* Empire, with the known facts of history, via. the cutting off of the *Beast*,

\* Which my very numerous Readers, nay, even *ourselves*, profess to be the most necessary way!

the fall of Jerusalem, that of the Kingdom of Jewish Rites, and of the universal establishment of Christianity, that no doubt of the certainty of this, is wilfully to close the eyes and understanding against that, which concerns sense and common honesty, most deem to be as certain as language and facts can make it.

Christ was cut off; His Apostles went forth into every land; signs and wonders attended their ministry; and, even in their days, heathenism received its overthrowing overthrow. The Desolation of the once holly city and Sanctuary,—symbolized by the Little Horn of Daniel,—now enabled himself above every thing that was called God, or worshipped, and made war against the Saints of the Most High; they were given into his hands until the time appointed for the end, i.e. a time, times, and a half; i.e. until the close of Daniel's appointed apocalyptic work. He then fell, and they took possession of the kingdom under the whole heaven; and this kingdom is an everlasting kingdom: i.e. one to which none other shall succeed, even to the consummation of all things. And, once more, upon the establishment of this;—and history informs us when this was done;—the particulars of prophecy, properly so called, came to their destined close and end; all was now for ever committed to the efficacy of the Apostolical electives, as administered by the Holy Ghost; so that, henceforward, Believers were to walk by faith alone, not by sight in any sense.

In the fourth place, when we come in the New Testament, and particularly in the Revelation (i.e. of Christ) by St. John, the predictions of Daniel, with the facts they bring before us, are continually adduced as the authorities upon which the claims of Christ, and the establishment of his Kingdom, are founded: and we are told, that all the Prophets ministered both to these things, and to these days; and, that the spirit of all prophecy is the testimony of Jesus. And again, when we come to investigate more particularly the Revelation of St. John, we find nothing but what the Prophets had said should so soon to pass; and this is generally given in the very terms, and under the very imagery, used by them. The doctrines, too, whether indicated in terms, or by symbols, are these, and these only, of the Apostolically established Churches; and from which, even in the least degree, we are forbidden to depart, under threat of damnation.

We have here, therefore, in the sixth place, nothing whatever beyond a varied exhibition of the sealing of the hitherto sealed Book of Scripture by the Lamb, that, as it were, from the foundation of the world, i.e. throughout the Patriarchal and Mosaic dispensations, and down to that which is emphatically and appropriately termed the Dispensation of the *fulness* of times, which shall fill all time, even to the consummation of all things. And, just as Daniel's visions,—as shown above,—are repetitions exhibiting the same great events and times,—and the same is true of all the Prophets, now proceeding continually onward in time; so also—as shown in my larger Work—is every series, whether of the Seal, Trumpets, Vials, &c., in the Revelation of St. John, only another,—and usually plainer,—exhibition of the same great events and extraordinary times. And, further, as Daniel gave his seventieth week for the full establishment of the kingdom of Christ; so, likewise, does St. John predict every one of these five series, through a *seven days' period*, the last ever celebrating, with a jubilant hymn, the consummation had in view by the Prophets; namely, the fact that “*the Kingdom of this world has now become the Kingdom of our Lord, and of his Christ, and that He shall reign for ever and ever.*” And, once more, however varied the descriptions of the Prophets are, or however numerous the subordinate particulars touched upon by them, or by St. John their inspired Interpreter, the end is one and the same in all, the testimony that Jesus is the Christ.

In the foregoing sheets, however, the course pursued, as to the Revelation, is a little different: viz. first, to test the address to the seven Churches, by the declarations and doctrines found in the last two chapters, and occasionally in those occurring in its middle portions, for the purpose of ascertaining whether these then-established Churches, and that found also established at the end of the Book, rest on the same prophetic authority, and breathe the same Apostolical doctrines; and, secondly, to test these latter chapters again, also by the words of the Prophets, and the decisions of the Apostles: and, at the same time, to fit the times and events of each. And the result has been, a perfect unity in all, such, and such only, as Divine power could have planned and performed, and, as nothing short of the simplest aid of Scripture could now have enabled us to see and develop.

I have, moreover, for my own satisfaction, tried this question in various other ways; namely, by investigating the several series of St. John in an order different from the above—-their results I do not now publish—-and, in every case, the great and central as in the case; the full and final establishment of the Kingdom of Christ, is all the power and purity forecast by the Prophets, and preached by the Apostles.

Now have I been able to find, through a long-continued, and, I trust, honest investigation of Holy Scripture, the least possible indication of any thing either falling short of this, or in any way exceeding it. I am well aware, indeed, how easy it is for a weak imagination, unrestrained by the severity of genuine critical research, to extract any thing it may desire from a Book so highly figurative, and otherwise foreign to European taste, as the Bible is; every one knows, too, what varieties, incongruities, and absurdities, have been so extracted. It has been my great object to pursue a plan, which would not admit of this; and I trust I have honestly—-however feebly—followed it out.

My conclusion on the whole therefore is, that, as my inquiries have been conducted on principles to which no good objection can be made, and, as my results are those which vindicate to the Word of God its simplicity, clearness, unity, and ease of apprehension, so that he who reads may read, and he who reads may understand its most exalted and otherwise obscure enclosures, and to Christianity, its vastly extensive and irrefragable system of evidence, its power, purity, spirituality, and entire completeness; I have, in the main, succeeded; have solved the great and apparently insoluble problem; and, to Him, to whom the praise is justly due, I most thankfully and fully ascribe it. On this conclusion, it is my intention, with God's help, to stand; despite ignorance, malice, prejudice, party-feeling, whatever they may (and a good specimen of the experiment made, has been seen above), still, indeed, good and substantial proof shall have been advanced to the contrary: which, however, I will venture to predict, will not soon be done. I will then lose no time in publishing my researches, and in offering my best thanks to my Opponent, be he who he may; because it is scriptural truth, and this alone, that I have hoped to advance.